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LEARN SANSKRIT THROUGH ENGLISH

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LEARN SANSKRIT  
IN 30 DAYS

HERE IS THE EASIEST WAY TO  
LEARN SANSKRIT  
READ SANSKRIT  
WRITE SANSKRIT  
SPEAK SANSKRIT AND  
CONVERSE SANSKRIT  
THROUGH ENGLISH



VEN. INDIASAKA

SRI LANKA

# LEARN SANSKRIT IN 30 DAYS



24.08.2004

Rev. Nana Sri novice

*Vidyāviśarada*

K. SRINIVASACHARI, P.O.L.

Siromani & Hindi Visharad

Parikshā Mantri,

(Samskr̥ta Bhāshā Prachāriṇī Sabhā, Chittoor.)



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ஸ்ரீ காஞ்சி காமகோடி பிபாதிபதி  
ஸ்ரீ ரங்கராசார்ய ஸ்வாமிகள் ஸ்ரீமடம், காஞ்சிபுரம்  
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நம் பாரதீய கலாசாரங்களுக்கு அடிப்படையானதும், ஸ்ரீராமாயணம், மஹாபாரதம், பதினெண் புராணங்கள், காளிதாஸன் போன்ற மஹாகவிகளின் நாடகங்கள், காவியங்கள் முதலிய நூல்கள் அமைந்துள்ளதுமான ஸம்லக்ஷ்மி மொழியை தமிழ்மொழியின் மூலம் ஸூலப மாய்க் கற்றுக்கொள்ள விரும்புபவர்களுக்கு அநுசூலமாய் சித்தார் ஸம்லக்ஷ்மி பாஷாப்ரசாரினீஸபா பரீக்ஷா மந்திரி கீழாத்தார் ஸ்ரீ ஸ்ரீநிவாஸாச்சாரியால் எழுதப்பட்டு, சென்னை பாலாஜி பிரச்சாலயத்தால் வெளியிடப் பட்டுள்ள '30 நாட்களில் ஸம்லக்ஷ்மி பாஷா' என்னும் நூல் நான்கு பகுதிகளில் எழுத்துக்கள், அன்றூட வழக்



கத்திலுள்ள பொருள்கள், விஜைகளைக் குறிக்கும் சொற்கள், கதைகள், கட்டுரைகள், உரையாடல்கள், நீதிச்சலோகங்கள், மொழிபெயர்ப்புக்கான வார்த்தைகள், சொல்லகராதி முதலிய பிரிவுகளில் எனிய முறையில் தமிழில் ஸமஸ்கிருத மொழியைக் கற்றுக்கொள்ள உதவி கரமாயிருக்கிறது.

தமிழ்நித்த ஆஸ்திகர்கள் இந்நாலின் மூலம் ஸமஸ்கிருதமொழியைக் கற்றுக்கொண்டு இம்மொழியிலுள்ள இலக்கியங்களைப் படித்துப் பயன்டைவார்களாக.

ஸ்ரீ ஜானகிராமனுடைய பாலாஜி பிரசுராலயமும் மேன்மேலும் இத்தகைய உயர்ந்த நூல்களை வெளியிட்டுக்கொண்டு அபிவிருத்தியடையட்டும்.

### (English Version of the blessings of His Holiness)

Without the knowledge of Sanskrit it is not possible to appreciate our Indian Culture and ideals treasured in the great epics like Ramayana and Mahabharata as well as Kavyas and Dramas and Poems of Mahakavi Kalidasa and other poets.

The book “LEARN SANSKRIT IN 30 DAYS” written by Kizhathur Srinivasachariar, P. O. L., Parikshamantri of Chittoor Samksrita Bhasha Pracharini Sabha, and published by Balaji Publications, Madras-14, is a valuable guide to learn the rudiments of Sanskrit language easily. It consists of four parts, dealing with alphabets, Nouns, Roots and Verbs and names of articles in daily use, stories, essays, conversations, moral passages, translations and glossary.

It is earnestly hoped that the general public will be able to study by themselves Sanskrit literature which is a veritable treasure-house in knowledge and be greatly benefited by the acquirement of sufficient knowledge in Sanskrit with the aid of this book.

May the Balaji Publications of Shri Janakiram grow from strength to strength and produce more and more useful books of this kind for the benefit of the public.

NARAYANA SMRITHI

## FOREWORD

**"If one does not know Sanskrit,  
he is so much the poorer for it"**

The enterprising Balaji Publications have already produced books which facilitate to easy learning of different languages of our country. I congratulate the proprietor on his resourcefulness in doing this yeoman service for national integration in our country. He has taken up this task in collaboration with a learned author Sri Kizhathur K. Srinivasachariar, who is a distinguished multi-linguistic scholar. The fact that even soon after the anti-Hindi agitation there was growing demand from students, for these publications which would amply demonstrate that the Tamilian student knows what is his need; he is eager to learn the *lingua franca* to better his own prospects. The Tamilian enjoys a reputation that he has a genious for learning other languages.

The Balaji Publications have also brought out useful publications for the benefit of students belonging to other non-Tamil States. There is now great urge in the States like Uttar Pradesh and Rajasthan to learn Tamil. The book enabling the Hindi student to Learn Tamil in 30 days is a wonderful facility that should be taken advantage of by students of these States.

I am glad that the Balaji Publications have brought out valuable books which would enable the learning of Sanskrit through English, Tamil and Telugu. If one does not know the classical language of India, Sanskrit, he is so much the poorer for it. Those who study Sanskrit derive the benefit of our rich heritage.

The people of other countries like Germany began to appreciate the usefulness of the study of Sanskrit long time ago. Even for enjoying the beautiful poetry of classical Sanskrit literature it is worth while to acquaint oneself with that language.

These books provide the easy way of learning Sanskrit through English, Tamil and Telugu. I have no doubt that students in India and abroad would take good advantage of this facility that has been offered by M/s. Balaji Publications. I do hope that there will be a large demand for these books. I offer the publishers and the author my warmest felicitations and best wishes.

(Sd.) M. BHAKTAVATSALAM, B.A., B.L.  
(*Ex-Chief Minister of Tamilnadu*)

#### PUBLISHERS' NOTE

The Indian constitution recognised the eternal merit of Sanskrit when it approved this language as one of our fifteen National languages. The unique merit of Sanskrit lies in its outstanding achievement of the cultural unity of our great country.

India is revered and respected because of her spiritual and cultural greatness endowed by the valuable Sanskrit scriptures like Vedas, Puranas, and Smritis. It is clear therefore that Sanskrit has been recognised on its special merit. It matters little though millions do not speak and write it. The other fourteen Indian languages have been accepted as national languages as millions speak and write them.

The public are well acquainted with our venture in the specialised line of publishing books in all the fifteen National languages as well as inter-state languages in a phased programme which come under the general title of "The National Integration Language Series". This book is one of the series whose author Vidyavisarada Sri K. Srinivasachari P.O.L., Siromani, Hindi Visarad is an erudite scholar. He has spared no effort in this book to make the learning of Sanskrit far easier than one would imagine.

We earnestly hope that the pains we have taken will have their due reward through the ready response from the learned public.

—BALAJI PUBLICATIONS.

#### AUTHOR'S PREFACE

The term 'Sanskrit' as used now means 'well done' or rectified'. The Vedas, the universally accepted first scripture of humanity were written in this language. The rituals and modes of worship mentioned in the Vedas are directly related to the gods (Devas). There is also a deep rooted faith among the Indian public that Sanskrit is the language of Devas. Hence this language was rightly called *Daivi vāk* (Deva Bhāshā) during the vedic period.

Pāṇini, the great grammarian endowed this language with his famous grammar in the 7th century B.C. From then on, this language was known as '*Samskr̥tam*'.

A number of great works of eternal value like Ramayana, Mahabharata, Puranas, Darsanas and equally valuable poetic and dramatic works of Kālidāsa, Bhāsa, Māgha, Bhāravi and the like were written in Sanskrit language. Besides, the great sciences indispensable to the life and progress of humanity like Astronomy, Astrology, Medicine, Architecture, Physical sciences and other branches of knowledge were for the first time written in Sanskrit alone.

Even a layman of the olden days was quite able to understand and appreciate these great works though unable to speak in Sanskrit. But the Sanskrit Scholars of

olden days acquired the rare ability to speak fluently in this language. Even in the modern days we know of several eminent Scholars in India and abroad having the ability to speak fluently in this language. It is therefore needless to say that Sanskrit was ever a *living language*. It will continue to be so as long as civilisation exists.

People all over the world thirsting for knowledge had been evincing great interest to study Sanskrit from the days of distant past. The interest has gathered momentum in the modern times. The old method of learning the script and the grammar at the initial stage was indeed a difficult and tedious process. We have therefore evolved a novel method to help people to learn Sanskrit with the aid of their own script. The knowledge of Nāgari script and a tutor are not necessary. The novel method is nothing but the transliteration of alphabets and words which we have adopted as we have done in the other books of our Integration Series.

This book consists of FIVE parts: The FIRST PART (pages 17—32) contains all kinds of Sanskrit alphabets of Devanāgari character i.e. the vowels and consonants and conjunct consonants etc. with their usage in words. How to write the vowels and consonants have also been shown with diagrams at the beginning of the book.

The SECOND PART (pages 33-89) deals with the nouns and verbs in their various forms. This is more like the method of Sabdamanjari and Dhātumanjari. They insist on the memorization of some nouns and verbs with all cases, persons and numbers. Therefore students should practise them orally and in writing.

The THIRD PART (pages 90-105) gives information about some Pronouns as well as some indeclinables used very often.

The FOURTH PART (pages 106-146) consists of excercises such as stories, essays, conversations, some moral passages **Translations**. etc. etc.

THE FIFTH PART (Pages 147-212) gives full information about Sanskrit Roots, verbs & verbal derivatives with their usage in sentences. The classified nouns and the glossary given at the end will help the students to translate English into Sanskrit and vice-versa.

—AUTHOR



## HOW TO WRITE VOWELS

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HOW TO WRITE CONSONENTS

• क ख ग घ ङ  
 च छ ज झ ञ  
 ट ठ ड ढ ण  
 त थ द ध न  
 प फ ब भ म  
 य र ल व श  
 ष स ह ଙ କ୍ଷ

FIRST - PART

( Alphabets )

VOWELS

स्वराः (अचः)

अ	A
आ	Ā
इ	I
ई	Ī
उ	U
ऊ	Ū
ऋ	R̥
ॠ	R̥̄
ए	E
়	Ē
ও	O
়	OA
়	AM
়	AH

## CONSONANTS

व्यञ्जनानि (हलः)

1.	ক	খ	গ	ঘ	শ
	k	kh	g	gh	n
2.	চ	ছ	জ	ঝ	ঙ
	c	ch	j	jh	ñ
3.	ট	ঠ	ড	ঢ	ণ
	t	th	d	dh	ঢ
4.	ত	থ	দ	ধ	ন
	t	th	d	dh	n
5.	প	ফ	ব	ভ	ম
	p	ph	b	bh	m
6.	য	ৱ	ল	৳	ৰ
	y	r	l	v	s
7.	ষ	স	হ	ঁ	ঁ
	ঁ	s	h	ঁ	ঁ

Note: These consonants are generally used in combination of vowels for the convenience of pronunciation as shown on the next pages.  
Example: ক + অ = ক etc.

## IDENTIFY THE CORRECT LETTER

অ	আ	উ	ও	ঔ	ঁ
জ	অ	চ			
ট	ঠ	ড	ঢ		
ল	ঠ	ড	ঢ	ঞ	ঁ
য	ষ	ণ			
ব	ব	চ			
ফ	ক	ঁ			
য	থ				
গ	ম	ভ	ঁ		
ধ	ঁ	ঁ			
ত	ল				
ই	স	ল	ঁ	ঁ	

THE SIGNS OF VOWELS  
(स्वरचिह्नानि)

Vowel	Sign	Usage	Vowel	Sign	Usage
अ A		....	ल L	ଲ୍	କଳ୍ପତ୍ର KLIPTAM
आ Ā	।	ରାମ: RĀMAH	ଏ E	ୟ	କେଶ: KES'AH
ଇ I	ି	ଶିଵ: SIVAH	ଏ AI	ୟ	ଦୈଵ୍ୟ DAIVAM
ଶ Š	ି	ଗିତ: GITAM	ଓ O	୭	ଲୋକ: LOKAH
ଉ U	୦	ବୁଦ୍ଧ: BUDHAH	ଔ AU	୭୰ୀ	ଗୌରୀ GAURI
ୱ O	୦	ଦୂତ: DUTAH	ଅ AM	.	କମ୍ସ: KAMSAH
ର R	ର	ନୃତ୍ୟ NRTTAM	ଅ: A:	:	ନର: NARAH
ପ୍ର PR	ର	ପିତୃଣାମ PITRŪNAM			

Note : 1. All the consonants in combination of all vowels are given in the next few pages.

2. The words ending in ର୍ହ and ଲ୍ଲ are very few and therefore they are left in these series.

କ KA	ଖ KHA	ଗ GA	ଘ GHA	ଙ NA
କା KĀ	ଖା KHA	ଗା GĀ	ଘା GHĀ	ଙା NĀ
କି KI	ଖି KHI	ଗି GI	ଘି GHI	ଙି NI
କୀ KI	ଖୀ KHI	ଗୀ GI	ଘୀ GHİ	ଙୀ NI
କୁ KU	ଖୁ KHU	ଗୁ GU	ଘୁ GHU	ଙୁ NU
କୁର୍ KR	ଖୁର୍ KHR	ଗୁର୍ GR	ଘୁର୍ GHR	ଙୁର୍ NR
କେ KE	ଖେ KHE	ଗେ GE	ଘେ GHE	ଙେ NE
କୈ KAI	ଖୈ KHAII	ଗୈ GAI	ଘୈ GHAI	ଙୈ NAI
କୋ KO	ଖୋ KHO	ଗୋ GO	ଘୋ GHO	ଙୋ NO
କୌ KAU	ଖୌ KHAU	ଗୌ GAU	ଘୌ GHAU	ଙୌ NAU
କମ୍ KAM	ଖମ୍ KHAM	ଗମ୍ GAM	ଘମ୍ GHAM	ଙମ୍ NAM
କଃ KAH	ଖମ୍ମ KHAH	ଗମ୍ମ GAH	ଘମ୍ମ GHAH	ଙମ୍ମ NAH

ਚ	ਚ	ਛ	ਜ	ਯ	ਨ
CA	CHA	JĀ	JHA	ÑA	NA
ਚਾ	ਚਾ	ਯਾ	ਯਾ	ਨਾ	ÑA
ਚਿ	ਚਿ	ਯਿ	ਯਿ	ਨਿ	NI
ਚੀ	ਚੀ	ਯੀ	ਯੀ	ਨੀ	NI
ਚੁ	ਚੁ	ਯੁ	ਯੁ	ਨੁ	NU
ਚੂ	ਚੂ	ਯੂ	ਯੂ	ਨੂ	ÑU
ਚ੍ਰ	ਚ੍ਰ	ਯ੍ਰ	ਯ੍ਰ	ਨ੍ਰ	NR
ਚੇ	ਚੇ	ਯੇ	ਯੇ	ਨੇ	NE
ਚੈ	ਚੈ	ਯੈ	ਯੈ	ਨੈ	NAI
ਚੋ	ਚੋ	ਯੋ	ਯੋ	ਨੋ	NO
ਚੌ	ਚੌ	ਯੌ	ਯੌ	ਨੌ	NAU
ਚੌ	ਚੌ	ਯਾਊ	ਯਾਊ	ਨੌਅ	ÑAU
ਚ	ਚ	ਯ	ਯ	ਨ	ÑAM
CAM	CHAM	JAM	JHAM	ÑAM	NAM
ਚ:	ਚ:	ਯ:	ਯ:	ਨ:	NAH
CAH	CHAH	JAH	JHAH	ÑAH	NAH

ਡ	ਡ	ਧ	ਧ	ਣ
DA	DA	DĀ	DĀ	ÑA
ਡਾ	ਡਾ	ਧਾ	ਧਾ	ÑA
ਡਿ	ਡਿ	ਧਿ	ਧਿ	NI
ਡੀ	ਡੀ	ਧੀ	ਧੀ	NI
ਡੁ	ਡੁ	ਧੁ	ਧੁ	NU
ਡੂ	ਡੂ	ਧੂ	ਧੂ	ÑU
ਡ੍ਰ	ਡ੍ਰ	ਧ੍ਰ	ਧ੍ਰ	NR
ਡੇ	ਡੇ	ਧੇ	ਧੇ	NE
ਡੈ	ਡੈ	ਧੈ	ਧੈ	NAI
ਡੋ	ਡੋ	ਧੋ	ਧੋ	NO
ਡੌ	ਡੌ	ਧੌ	ਧੌ	NAU
ਡੌਅ	ਡੌਅ	ਧੌਅ	ਧੌਅ	ÑAU
ਡ	ਡ	ਧ	ਧ	ÑAM
DRAM	DHAM	DAH	DAM	NAM
ਡਾਹ	ਧਾਹ	ਨਾਹ	ਨਮ	NAH

ତ	ଥ	ଦ	ଧ	ନ
TA	THA	DA	DHA	NA
ତା	ଥା	ଦା	ଧା	ନା
TĀ	THĀ	DĀ	DHĀ	NĀ
ତି	ଥି	ଦି	ଧି	ନି
TI	THI	DI	DHI	NI
ତୀ	ଥୀ	ଦୀ	ଧୀ	ନୀ
TĪ	THĪ	DI	DHĪ	NI
ତୁ	ଥୁ	ଦୁ	ଧୁ	ନୁ
TU	THU	DU	DHU	NU
ତୁ	ଥୁ	ଦୁ	ଧୁ	ନୁ
TŪ	THŪ	DŪ	DHŪ	NU
ତୃ	ଥୃ	ଦୃ	ଧୃ	ନୃ
TR	THR	DR	DHR	NR
ତେ	ଥେ	ଦେ	ଧେ	ନେ
TE	THE	DE	DHE	NE
ତୈ	ଥୈ	ଦୈ	ଧୈ	ନୈ
TAI	THAI	DAI	DHAI	NAI
ତୋ	ଥୋ	ଦୋ	ଧୋ	ନୋ
TO	THO	DO	DHO	NO
ତୌ	ଥୌ	ଦୌ	ଧୌ	ନୌ
TAU	THAU	DAU	DHAU	NAU
ତେ	ଥେ	ଦେ	ଧେ	ନେ
TAM	THAM	DAM	DHAM	NAM
ତଃ	ଥଃ	ଦଃ	ଧଃ	ନଃ
TAH	THAH	DHAH	DHAH	NAH

ପ	ଫ	ବ	ଭ	ମ
PA	PHA	BA	BHA	MA
ପା	ଫା	ବା	ଭା	ମା
PĀ	PHĀ	BĀ	BHĀ	MĀ
ପି	ଫି	ବି	ଭି	ମି
PI	PHI	BI	BHI	MI
ପୀ	ଫୀ	ବୀ	ଭୀ	ମୀ
PĪ	PHI	BĪ	BHĪ	MĪ
ପୁ	ଫୁ	ବୁ	ଭୁ	ମୁ
PU	PHU	BŪ	BHŪ	MŪ
ପୁ	ଫୁ	ବୁ	ଭୁ	ମୁ
PŪ	PHŪ	BŪ	BHŪ	MŪ
ପ୍ର	ଫ୍ର	ବ୍ର	ଭ୍ର	ମ୍ର
PR	PHR	BR	BHR	MR
ପୈ	ଫୈ	ବୈ	ଭୈ	ମୈ
PE	PHE	BE	BHE	ME
ପୈ	ଫୈ	ବୈ	ଭୈ	ମୈ
PAI	PHAI	BAI	BHAI	MAI
ପୋ	ଫୋ	ବୋ	ଭୋ	ମୋ
PO	PHO	BO	BHO	MO
ପୌ	ଫୌ	ବୌ	ଭୌ	ମୌ
PAU	PHAU	BAU	BHAU	MAU
ପଂ	ଫଂ	ବଂ	ଭଂ	ମଂ
PAM	PHAM	BAM	BHAM	MAM
ପଃ	ଫଃ	ବଃ	ଭଃ	ମଃ
PAH	PHAH	BAH	BHAH	MAH

य	र	ल	व	श
YA	RA	LA	VA	SA
या	RĀ	LĀ	VĀ	SĀ
यि	RI	LI	VI	SI
यी	RĪ	LI	VĪ	SĪ
यु	RU	LU	VU	SU
यू	RŪ	LU	VŪ	SŪ
ये	—	—	VR	SR
YE	RE	LE	VE	SE
यै	RAI	LAI	VAI	SAI
YAI	RE	LE	VE	SE
यो	RO	LO	VO	SO
यौ	RO	LO	VŌ	SHO
YAU	RAU	LAU	VAU	SAU
यं	RAM	LAM	VAM	SAM
YAM	RAM	LAM	VAM	SAM
यः	RAH	LAH	VAH	SAH
YAH	RAH	LAH	VAH	SAH

ष	स	ह	ल	क्ष
SA	SA	HA	LLA	KṢA
षा	सा	HĀ	LLĀ	KṢĀ
षि	सि	HI	LLI	KṢI
षी	सी	HĪ	LLĪ	KṢI
षु	सु	HU	LLU	KṢU
षू	सू	HŪ	LLŪ	KṢŪ
ष्	स्	HR	—	KṢR
षे	से	HE	LLĒ	KSE
षै	सै	HAI	LLAI	KṢAI
षो	सो	HO	LLO	KSO
षौ	सौ	HĀ	LLŪ	KŠO
षAU	SAU	HAU	LLAU	KṢAU
षं	सं	HĀM	LLAM	KṢAM
षAM	SAM	HAM	LLAM	KṢAM
षः	सः	HĀH	LLAH	KSAH
षAH	SAH	HAH	—	—

**THE CONJUNCT CONSONANTS**

(संयुक्ताक्षराणि)

<b>क्</b>	<b>+ क</b>	<b>= क्क</b>	<b>अक्का</b>	
k	ka	kka	Akkā	Mother
<b>क्</b>	<b>+ त</b>	<b>= क्त</b>	<b>भक्तः</b>	
k	ta	kta	bhaktah	Devotee
<b>क्</b>	<b>+ म</b>	<b>= क्म</b>	<b>रुक्मम्</b>	
k	ma	kma	rukmmam	Gold
<b>क्</b>	<b>+ य</b>	<b>= क्य</b>	<b>वाक्यम्</b>	
k	ya	kyā	vākyam	Sentence
<b>क्</b>	<b>+ र</b>	<b>= क्र</b>	<b>वक्रम्</b>	
k	ra	kra	vakram	Crooked
<b>क्</b>	<b>+ ल</b>	<b>= क्ल</b>	<b>शुक्लम्</b>	
k	la	kla	śuklam	White
<b>क्</b>	<b>+ व</b>	<b>= क्व</b>	<b>पक्वम्</b>	
k	va	kva	pakvam	Ripe
<b>क्</b>	<b>+ ष</b>	<b>= क्ष</b>	<b>दक्षः</b>	
k	ṣa	kṣa	dakṣah	Expert
<b>क्ष्</b>	<b>+ ण</b>	<b>= क्ण</b>	<b>तीक्ष्णः</b>	
kṣ	ṇa	kṣṇa	Tīkṣnah	Sharp
<b>क्ष्</b>	<b>+ म</b>	<b>= क्ष्म</b>	<b>सुक्ष्मम्</b>	
kṣ	ma	kṣma	Sūkṣmam	Minute

<b>क्ष्</b>	<b>+ य</b>	<b>= क्ष्य</b>	<b>लक्ष्यम्</b>	Aim
kṣ	ya	kṣya	Lakṣyam	
<b>ख्</b>	<b>+ य</b>	<b>= ख्य</b>	<b>सख्यम्</b>	Friendship
kh	ya	khya	sakhym	
<b>ग्</b>	<b>+ ध</b>	<b>= ग्ध</b>	<b>मुग्धः</b>	
g	dha	gdha	mugdham	Fool
<b>ग्</b>	<b>+ न</b>	<b>= ग्न</b>	<b>मग्नम्</b>	
g	na	gna	magnam	Sunk
<b>ग्</b>	<b>+ र</b>	<b>= ग्र</b>	<b>उग्रम्</b>	
g	ra	gra	ugram	Cruel
<b>घ्</b>	<b>+ न</b>	<b>= घ्न</b>	<b>विघ्नः</b>	
gh	na	ghna	vighnah	Obstacle
<b>घ्</b>	<b>+ र</b>	<b>= घ्र</b>	<b>शीघ्रम्</b>	
gh	ra	ghra	sighram	Quickly
<b>ङ्</b>	<b>+ क</b>	<b>= ङ्क</b>	<b>अङ्कः</b>	
ṅ	ka	ṅka	aṅkah	Number
<b>च्</b>	<b>+ च</b>	<b>= च्च</b>	<b>उच्चः</b>	
c	ca	ccha	uccah	High
<b>च्</b>	<b>+ छ</b>	<b>= च्छ</b>	<b>गुच्छः</b>	
c	cha	ccha	gucchah	Bunch
<b>च्</b>	<b>+ य</b>	<b>= च्य</b>	<b>वाच्यम्</b>	
c	ya	cya	vācyam	Meaning

<b>ज्</b>	<b>+ ज्</b>	<b>= ज्ञ</b>	<b>आज्ञा</b>	
j	na	jña	ajñā	Order
<b>ज्</b>	<b>+ य्</b>	<b>= ज्य</b>	<b>राज्यम्</b>	
j	ya	jya	rājyam	Kingdom
<b>ट्</b>	<b>+ य्</b>	<b>= ट्य</b>	<b>नाट्यम्</b>	
t	ya	ṭya	nāṭyam	Dance
<b>ठ्</b>	<b>+ य्</b>	<b>= ठ्य</b>	<b>पाठ्यम्</b>	
ṭh	ya	ṭhya	pāṭhyam	Lesson
<b>त्</b>	<b>+ त्</b>	<b>= त्त</b>	<b>चित्तम्</b>	
t	ta	tta	chittam	Mind
<b>त्</b>	<b>+ न्</b>	<b>= त्न</b>	<b>रत्नम्</b>	
t	na	tña	ratnam	Jewel
<b>त्</b>	<b>+ र्</b>	<b>= त्र</b>	<b>नेत्रम्</b>	
t	ra	tra	netram	Eye
<b>थ्</b>	<b>+ य्</b>	<b>= थ्य</b>	<b>रथ्यः</b>	
th	ya	thya	rathyah	Horse
<b>द्</b>	<b>+ ध्</b>	<b>= द्ध</b>	<b>बुद्धः</b>	
d	dha	ddha	Buddhah	Buddha
<b>द्</b>	<b>+ म्</b>	<b>= द्म</b>	<b>सद्मा</b>	
d	ma	dma	sadma	House
<b>द्</b>	<b>+ य्</b>	<b>= द्य</b>	<b>पद्यम्</b>	
d	ya	dya	padyam	Poem

<b>द्</b>	<b>+ र्</b>	<b>= द्र</b>	<b>मुद्रा</b>	
d	ra	dra	Mudrā	Seal
<b>द्</b>	<b>+ र् + य्</b>	<b>= द्रय</b>	<b>दारिद्र्यम्</b>	
d	rya	drya	dāridryam	Poverty
<b>द्</b>	<b>+ व्</b>	<b>= द्व</b>	<b>विद्वान्</b>	
d	va	dva	vidvān	Scholar
<b>ध्</b>	<b>+ य्</b>	<b>= ध्य</b>	<b>मध्यः</b>	
dh	ya	dhya	mādhyah	Middle
<b>न्</b>	<b>+ त्</b>	<b>= न्त</b>	<b>सन्तः</b>	
n	ta	nta	santah	Great people
<b>न्</b>	<b>+ न्</b>	<b>= न्न</b>	<b>अन्नम्</b>	
n	na	nna	annam	Food
<b>प्</b>	<b>+ र्</b>	<b>= प्र</b>	<b>प्रतिमा</b>	
p	ra	pra	pratimā	Idol
<b>व्</b>	<b>+ द्</b>	<b>= ब्द</b>	<b>अब्दः</b>	
v	da	bda	abdhah	Year
<b>ब्</b>	<b>+ र्</b>	<b>= ब्र</b>	<b>ब्रह्मा</b>	
b	ra	bra	brahmā	Creator
<b>म्</b>	<b>+ व्</b>	<b>= म्ब</b>	<b>अम्बा</b>	
m	ba	mba	ambā	Mother
<b>म्</b>	<b>+ भ्</b>	<b>= भ्म</b>	<b>स्तम्भः</b>	
m	bha	mbha	stambhah	Pillar

SECOND PART  
(Nouns and Verbs)

<b>म्</b>	<b>+ र् =</b>	<b>म्र</b>	<b>ताम्रम्</b>	
m	ra	mra	tāmram	Copper
<b>र्</b>	<b>+ म् =</b>	<b>र्म्</b>	<b>कर्म्</b>	
r	ma	rma	karma	Duty
<b>र्</b>	<b>+ व् =</b>	<b>र्व्</b>	<b>पर्वतः</b>	
r	va	rva	parvataḥ	Mountain
<b>ल्</b>	<b>+ या =</b>	<b>ल्या</b>	<b>कल्याणम्</b>	
l	yā	lyā	kalyāṇam	Happiness
<b>श्</b>	<b>+ र् =</b>	<b>श्र</b>	<b>मिश्रः</b>	
s	ra	śra	mīśrah	Mixed
<b>स्</b>	<b>+ त् + र् =</b>	<b>स्त्र</b>	<b>शास्त्रम्</b>	
s	tra	stra	śāstram	Science
<b>स्</b>	<b>+ म् =</b>	<b>स्म्</b>	<b>विस्मयः</b>	
s	ma	sma	vismayah	Wonder
<b>स्</b>	<b>+ र् =</b>	<b>स्र</b>	<b>अस्रम्</b>	
s	ra	sra	asram	Tear
<b>ह्</b>	<b>+ न् =</b>	<b>ह्न</b>	<b>चिह्नम्</b>	
h	na	hna	cihnam	Symbol

The Masculine noun 'Rāma' ending in अ (a)

अकारान्तः पुंलिङ्गः 'राम शब्दः'			
(Case)	(Singular)	(Dual)	(Plural)
1.	रामः Rāmah	रामौ Rāmau	रामाः Rāmāḥ
2.	रामं Rāmam	रामौ Rāmau	रामान् Rāmān
3.	रामेण Rāmeṇa	रामाभ्यां Rāmābhyaṁ	रामैः Rāmēḥ
4.	रामाय Rāmāya	रामाभ्यां Rāmābhyaṁ	रामेभ्यः Rāmēbhyaḥ
5.	रामात् Rāmāt	रामाभ्यां Rāmābhyaṁ	रामेभ्यः Rāmēbhyaḥ
6.	रामस्य Rāmasya	रामयोः Rāmayoh	रामाणाम् Rāmāṇām
7.	रामे Rāme	रामयोः Rāmayoh	रामेषु Rāmeṣu
8.	हे राम He Rāma	हे रामौ He Rāmau	हे रामाः He Rāmāḥ

Meaning of the Singular form :

1. Rama (subject in a sentence)
2. Rama (object in a sentence)
3. By/with/through Rama
4. for/to Rama
5. from/than Rama
6. of/among Rama
7. In/on/at among Rama
8. oh/ye Rama !

## SOME NOUNS ENDING IN VOWEL अ (A)



<b>रामः</b>	Rāmāh	<b>नृपः</b>	Nṛpah	King
<b>कृष्णः</b>	Kṛshṇāh	<b>सेवकः</b>	Sevakah	Servant
<b>बालः</b>	Bālah	<b>दूतः</b>	Dūtah	Messenger
<b>पुत्रः</b>	Putrah	<b>पान्थः</b>	Pānthalah	Traveller
<b>बुधः</b>	Budhah	<b>हरः</b>	Harah	Siva

## SOME ROOTS (I CONJUGATION)

<b>पठ्</b>	(गम्)	<b>गच्छ्</b>	(gam)	gacch	to go
<b>नम्</b>	(पा)	<b>पिब्</b>	(Pā)	Pib	to drink
<b>(जी) जय्</b>		<b>खाद्</b>			
<b>(Jī) Jay</b>	to conquer	<b>Khād</b>			to eat
<b>(नी) नय्</b>		<b>वद्</b>			
<b>(NI) Nay</b>	to lead	<b>Vad</b>			to speak

## SOME VERBAL ROOTS IN PRESENT-TENSE

## 1. पठ् to read

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
III Person	<b>पठति</b>	<b>पठतः</b>	<b>पठन्ति</b>
	Paṭhati	Paṭhtah	Paṭhanti
II P.	<b>पठसि</b>	<b>पठथः</b>	<b>पठथ</b>
	Paṭhasi	Paṭhathah	Paṭhatha
I P.	<b>पठामि</b>	<b>पठावः</b>	<b>पठामः</b>
	Paṭhāmi	Paṭhāvah	Paṭhāmah

## 2. नम् to salute

III P.	<b>नमति</b>	<b>नमतः</b>	<b>नमन्ति</b>
	namati	namatah	namanti
II P.	<b>नमसि</b>	<b>नमथः</b>	<b>नमथ</b>
	namasi	namathah	namatha
I P.	<b>नमामि</b>	<b>नमावः</b>	<b>नमामः</b>
	namāni	namāvah	namāmah

## 3. वद् to speak

III P.	<b>वदति</b>	<b>वदतः</b>	<b>वदन्ति</b>
	Vadati	Vadatah	Vadanti
II P.	<b>वदसि</b>	<b>वदथः</b>	<b>वदथ</b>
	Vadasi	Vadathah	Vadatha
I P.	<b>वदामि</b>	<b>वदावः</b>	<b>वदामः</b>
	Vadāmi	Vadāvah	Vadāmah

Conjugate the following Roots : जय्, गच्छ्, पिब्, नय्, खाद्।

## SENTENCES

रामः Rāmah	पठति Paṭhati	Rama reads
कृष्णः Kṛṣṇah	वसति Vasati	Krishna dwells
बालः Bālah	नमति namati	The boy salutes
पुत्रः Putrah	वदति Vadati	The son speaks
बुधः Budhah	गच्छति gacchati	The scholar goes
नृपः Nṛpah	जयति Jayati	The king conquers

## EXERCISE

Translate into Sanskrit—

(1) The boy eats	(5) A traveller goes
(2) Kṛṣṇa drinks	(6) The servant speaks
(3) Rama salutes	(7) The messenger conquers
(4) A scholar dwells	(8) Hara reads

## NOUNS (Animals)

अजः nṛjih	बिदालः biḍālah	Cat
गजः gañjih	वृकः vṛkah	Wolf
अशः aśvah	गर्दभः gardabhabhah	Donkey
वराहः varāhabhah	हरिणः hariṇah	Deer
वानरः vānarah	शृगालः śṛgālah	Jackal

## VERBS (I Conj.)

धाव् Dhav	(ह) हर (hṛ) har	to take away
(एश) पश्य (Eṣ) pasy	पच् pach	to cook
(स्मृ) स्मर (smṛ) smar	त्यज् tyaj	to abandon
वह् Vah	(बुध) बोध (budh) bodh	to know

## SENTENCES

( Subject)	(Object)	(Verb)
रामः Rāmah	गजं gajam	पश्यति paśyati Rama sees the elephant.
अश्वः aśvah	वराहं varāham	स्मरति smarati The horse remembers the boar.
गजः gajah	हरिणं hariṇam	हरति harati The elephant takes away the deer.
वानरः vānarah	फलं phalam	खादति khādati The monkey eats the fruit
बालः bālah	पाठं pāṭham	पठति paṭhati The boy reads the lesson
सेवकः sevakah	अन्नं annam	पचति pachati The servant cooks the food.
गर्दभः gardabhadah	बिडालं biḍālam	बोधति bodhati The donkey knows the cat.

## Translate into Sanskrit :—

1. Rama salutes Krishna.
2. The scholar reads the lesson
3. The king remembers the elephant.
4. The goat conquers the boar.
5. The donkey drinks the water.
6. The servant cooks the food.
7. The horse bears the king.
8. The boy takes away the cat.
9. The messenger knows the traveller.
10. The wolf bears the jackal.
11. The monkey knows the cat.
12. The horse sees the king.
13. The elephant salutes the deer.
14. The scholar knows the lesson.
15. Hara remembers krishna.
16. The Jackal carries away the goat.
17. The boy remembers the lesson.
18. The travallor eats the food.
19. Rama knows Krishna.
20. The Elephant bears the King.

## NOUNS (Places)

<b>देशः</b>		<b>कवाटः</b>	
desah	Country	kavāṭah	Door
<b>ग्रामः</b>		<b>गवाक्षः</b>	
grāmah	Village	gavākṣah	Window
<b>गेहः</b>		<b>लोकः</b>	
gehah	House	lokah	World
<b>उटजः</b>		<b>द्वीपः</b>	
uṭajah	Cottage	dvipah	Island
<b>आश्रमः</b>		<b>समुद्रः</b>	
āśramah	Hermitage	samudrah	Sea

## VERBS (I Conj.)

<b>(भू) भव्</b>		<b>पत्</b>	
(bhū) bhav	to be	pato	to fall
<b>क्रीड़्</b>		<b>(दा) यच्छ्</b>	
kriḍ	to play	(dā) yacch	to give
<b>चर्</b>		<b>ज्वल्</b>	
char	to go, move	jval	to shine
<b>(स्था) तिष्ठ्</b>		<b>निन्द्</b>	
(sthā) tishṭh	to stand	nind	to blame, to censure

Note:—The root स्था (sthā) with the preposition उद् (ud) gives the meaning of 'stand up'.  
e.g. उत्तिष्ठति (uttishṭhati) etc.

## SENTENCES

(Subject in the nominative Case)	(Word in the Instrumental Case)	(Verb in Present Tense)
<b>रामः</b>	<b>कृष्णेन</b>	<b>चरति</b>
Rāmah	Kṛṣṇena	Charati
	Rama moves with Kṛṣṇa	
<b>गजः</b>	<b>अश्वेन</b>	<b>धावति</b>
gajah	aśvena	dhāvati
	The elephant runs with a horse	
<b>वानरः</b>	<b>बृकेण</b>	<b>तिष्ठति</b>
vānarah	vṛkeṇa	tiṣṭhati
	The monkey stands with a wolf	
<b>बालः</b>	<b>वानरेण</b>	<b>क्रीडति</b>
bālah	vānareṇa	kriḍati
	The boy plays with a monkey	
<b>हरिणः</b>	<b>सृगालेन</b>	<b>तिष्ठति</b>
hariṇah	sṛgālena	tiṣṭhati
	The deer stands with a jackal	
<b>नृपः</b>	<b>सेवकेन</b>	<b>गच्छति</b>
nṛpah	sevakena	gacchati
	The king goes with a servant	

NOTE :—The inclinable सह may be used along with the word in instrumental case to give clear sense of 'with'. eg: वृपः सेवकेन सह गच्छति ।

## Translate into Sanskrit :—

1. Rama eats with Krishna.
2. A horse runs with a wolf.
3. A boy stands with an elephant.
4. A deer plays with a horse.
5. A traveller runs with the deer.
6. A servant goes with a boy.
7. A messenger moves with Rama.
8. A Jackal runs with a boar.
9. A goat moves with a donkey.
10. Rama runs with a messenger.
11. Krishna stands with a traveller.
12. An elephant runs with a deer.
13. A traveller runs with a servant.
14. A boar walks with a jackal.
15. An elephant goes with a donkey.
16. The son goes with a traveller.
17. The scholar runs with a boy.
18. Hara moves with an elephant.
19. The cat stands with a Jackal.
20. Rama sees through the window.

## NOUNS (birds)

<b>काकः</b>	kakah	<b>मयूरः</b>	mayūrah	peacock
<b>शुकः</b>	sukah	<b>बकः</b>	bakah	stalk
<b>कुक्कुटः</b>	kukkuṭah	<b>मधुपः</b>	madhupah	bee
<b>हंसः</b>	hamsah	<b>कोकिलः</b>	kokilah	cuckoo
<b>कपोतः</b>	kapotah	<b>गरुडः</b>	garuḍah	the king of birds

## VERBS

<b>रक्ष</b>	Raksh	<b>वद्</b>	Vad	to speak
(रुह )	Roh	अर्च्	Arch	to worship
has	to grow	गर्ज्	garj	to roar
Jap	to mutter	गै (गाय्)	gai	to sing

द्वीपं चरति  
dvipam charati

पान्थः द्वीपात्  
pānthaḥ dvipāt

The traveller moves from one island to another island

Translate into Sanskrit :—

1. Krishna goes for a fruit.
2. The boy comes for food.
3. The king goes to the hermitage for a fruit.
4. Rama gives food to the servant.
5. The traveller goes to the village for a cock.
6. Krishna protects the deer from a jackal.
7. A king comes from the country.
8. A boar runs from one hermitage to another hermitage.
9. A traveller goes from one country to another country.
10. A deer runs from an island.
11. A horse goes from the sea.
12. A messenger carries away a deer from the hermitage.
13. A servant gets up from the seat.
14. A son takes away a fruit for the king.

DATIVE CASE

नृपः सेवकाय फलं यच्छति  
nṛpah sevakāya phalam yacchati

The king gives fruit to the servant

बालः अन्नाय ग्रामं गच्छति  
bālah annāya grāmam gacchati

The boy goes to the village for food

वानरः फलाय आश्रमं गच्छति  
vānarah phalāya āśramam gacchati

The monkey goes to the hermitage for fruit

रामः पान्थाय फलं यच्छति  
Rāmah pānthaaya phalam yacchati

Rama gives the fruit to the traveller

ABLATIVE CASE

बुधः आसनात् उत्तिष्ठति  
budhah āsanāt uttiṣṭhi

The scholar rises up from the seat

फलं वृक्षात् पतति  
phalam vṛkṣāt patati

The fruit falls from the tree

रामः ग्रामात् गच्छति  
Rāmah grāmāt gacchati

Rama goes from the village

नृपः गजात् पतति  
nṛpah gajāt patati

The king falls from the elephant

## NOUNS (Limbs of the body)

<b>मस्तकः</b>		<b>पादः</b>	
mastakah	head	pādah	foot
<b>देहः</b>		<b>दन्तः</b>	
dehah	body	dantah	tooth
<b>कण्ठः</b>		<b>नखः</b>	
kaṇṭhah	neck	nakhah	nail
<b>करः</b>		<b>केशः</b>	
karah	hand	keśah	hair
<b>कर्णः</b>		<b>भुजः</b>	
karṇah	ear	bhujah	shoulder

## VERB (6th Conjugation)

<b>अट्</b>		<b>कृष्</b>		
aṭ	to wander	kṛṣ	to plough	
<b>अर्ज्</b>		<b>(ग्रा) जिघ्</b>		
arj	to earn	(ghrā) jighṛ	to smell	
<b>अर्ह्</b>		<b>(त्) तर्</b>		
arh	to worship	(tr)	tar	to cross
<b>कूज्</b>		<b>(दश्) दंश्</b>		
kūj	to hum	daś	damś	to bite

## GENITIVE &amp; LOCATIVE (cases)

<b>रामस्य पुत्रः ग्रामं गच्छति</b>	Rāmasya putrah grāmam gacchati
	Rama's son goes to the village.
<b>कृष्णस्य सेवकः अश्वं पश्यति</b>	Kṛṣṇasya sevakah aśvam paśyati
	Krishna's servant sees the horse.
<b>नृपस्य दूतः गजं नयति</b>	nṛpasya ḍūtah gajam nayati
	The king's messenger leads the elephant
<b>वानरः अश्वस्य कर्णं रक्षति</b>	vānarah aśvasya karṇam rakṣati
	The monkey protects the ear of the horse.
<b>गजः समुद्रे चरति</b>	gajah samudre charati
	The elephant moves in the sea
<b>नगरे नृपः वसति</b>	nagare nṛpah vasati
	The king dwells in the town.
<b>ग्रामे रामः कृष्णं अर्चति</b>	grāme rāmah Kṛṣṇam archati
	Rama worships Kṛṣṇa in the village.
<b>द्वीपे सिंहः गर्जति</b>	dvīpe simhah garjati
	The lion roars in the island.

**Translate into Sanskrit :—**

1. Krishna's servant goes to the cottage.
2. Rama's son conquers the elephant.
3. The king's servant leads the horse.
4. The servant salutes the foot of the messenger.
5. The monkey remembers the body of a goat.
6. The scholar gives the food of (his) son to the traveller.
7. The jackal smells the hand of the monkey.
8. The son takes away the horse of the traveller.
9. The boy sees a peacock in the hermitage.
10. A cuckoo sings in the island.
11. A boy reads a lesson in the village.
12. A jackal wanders in the country.
13. The scholars abandon the boy in the cottage.
14. There is a fruit in the house.
15. An elephant carries the king to the country.

**ROOT**

**Agreement of the noun with the verb**

In Sanskrit there are three numbers both in the noun and in the verb—the singular, dual and the plural. When the noun is in the singular number the verb is also in the singular number. When the verb is in the dual number the corresponding dual number of the verb should be used. Similarly for a noun in the plural number the verb in the plural number should be used.

There are also three different sets for the three persons, namely first person, second person and third person.

In the previous exercises all the nouns used were in the singular number and so also the verbs. In the following exercises the dual number and the plural number are going to be used.

**NOMINATIVE DUAL**

**रामौ पठतः**

Rāmau paṭhataḥ

Two Ramas read

**कृष्णौ नमतः**

Kṛṣṇau namataḥ

Two Krishnas salute

**बालौ वसतः**

balau vasataḥ

Two boys dwell

**ACCUSATIVE DUAL**

**रामः गजौ पश्यति**

Rāmaḥ gajau pasyati Rama sees two elephants.

**गजः हरिणौ स्मरति**

gajah hariṇau smarati

The elephant remembers the two deer.

**गर्दभः सेवकौ वहति**

gardabahā sevakau vahati

The donkey bears the two servants.

**INSTRUMENTAL DUAL**

**हरिणः शृगालाभ्यां तिष्ठति**

hariṇah śrīgālābhyaṁ tishṭhati

The deer stands with two Jackals.

**गजः अश्वाभ्यां धावति**

gajah asvābhyaṁ dhāvati

The elephant runs with two horses.

**नृपः सेवकाभ्यां गच्छति**

nṛpah sevakābhyaṁ gacchati

The king goes with two servants.

**DATIVE DUAL**

**नृपः सेवकाभ्यां फलं यच्छति**

nṛpah sevakābhyaṁ phalam yacchati

The king gives fruit for two servants.

**रामः वानराभ्यां अन्नं यच्छति**

Ramah vānarābhyaṁ annam yacchati.

Rama gives food for two monkeys.

**वानरः फलाभ्यां आश्रमं गच्छति**

Vānarah phalābhyaṁ āśramam gacchati

The monkey goes to the hermitage for two fruits.

**ABLATIVE DUAL**

**रामः ग्रामाभ्यां आगच्छति**

Rāmah grāmābhyaṁ āgacchati

Rama comes from two villages.

**वानरः बिडालाभ्यां फलं हरति**

Vānarah biḍālābhyaṁ phalam harati.

**बुधः आसनाभ्यां उत्तिष्ठति**

budhah āsanābhyaṁ uttiṣṭhati

The scholar rises from two seats.

**GENITIVE DUAL**

**सेवकयोः गृहे फलं भवति**

sevakayoh gṛhe phalam bhavati

There is fruit in the house of two servants.

**हरिणयोः आश्रमे बिडालः वसति**

hariṇayoh āśrame biḍālah vasati

The cat is dwelling in the hermitage of two deer.

**बालयोः गृहे हरिणः भवति**

bālayoh gṛhe hariṇah bhavati

There is a deer in the house of two boys.

**LOCATIVE CASE**

**आश्रमयोः हरिणाः भवन्ति**

āśramayoh harināḥ bhavanti

There are deer in two hermitages.

**द्वीपयोः गजाः अटन्ति**

dvīpayoh gajāḥ aṭanti

The elephants wander in two islands.

**समुद्रयोः अश्वाः चरन्ति**

samudrayoh asvāḥ charanti

The horses move in two oceans.

**Translate into Sanskrit :—**

1. The two servants of Krishna go to the two villages.
2. Rama conquers the two elephants.
3. The king goes with two horses.
4. The servant goes to the house for the two houses.
5. The scholar gives food to the two travellers.
6. The fruit falls from the two hands of the monkey.
7. The messenger takes away the two horses of the two travellers.
8. A boy sees two pea-cocks of the hermitage.
9. A scholar abandons two boys of the two cottages.

**VERBS—III PERSON DUAL**

**रामौ पठतः**

Rāmau paṭhataḥ

Two Ramas read

**बुधौ गच्छतः**

budhau gacchataḥ

Two scholars go

**पुत्रौ वदतः**

putrau vadataḥ

Two sons speak

**सेवकौ वहतः**

sevakau vahataḥ

Two servants carry away

**पान्थौ नमतः**

pānthaū namataḥ

Two travellers salute

**VERBS—III PERSON PLURAL**

**बालाः तिष्ठन्ति**

bälāḥ tiṣṭhanti

The boys stand.

**गजाः चरन्ति**

gajāḥ charanti

The elephants move.

**जम्बुकाः धावन्ति**

jambukāḥ dhāvanti

The jackals run.

**पुत्राः नमन्ति**

putrāḥ namanti

The sons salute.

**दूताः यच्छन्ति**

dütāḥ yacchanti

The messengers give.

## Translate into Sanskrit :—

1. Two boys run
2. Two scholars read
3. Two servants salute
4. Two messengers speak
5. Two kings conquer
6. Two goats see
7. Two horses remember
8. Two elephants take away
9. The horses run
10. The elephants carry
11. The boys play
12. The boars drink
13. The kings conquer
14. The travellers speak
15. The messengers go
16. The horses see
17. The jackals take away.

## I PERSON SINGULAR

<b>भ वा मि</b>	<b>bhavāmi</b>	(I) am
<b>खा दा मि</b>	<b>khā dā mi</b>	(I) eat
<b>प श्या मि</b>	<b>pa syā mi</b>	(I) see
<b>व दा मि</b>	<b>va dā mi</b>	(I) speak
<b>जि घ्रा मि</b>	<b>ji ghrā mi</b>	(I) smell
<b>त रा मि</b>	<b>ta rā mi</b>	(I) cross
<b>य च छा मि</b>	<b>ya cchā mi</b>	(I) give
<b>द हा मि</b>	<b>da hā mi</b>	(I) burn
<b>बो धा मि</b>	<b>bo dhā mi</b>	(I) know
<b>न या मि</b>	<b>na yā mi</b>	(I) lead

## I PERSON DUAL

<b>न नदा वः</b>	
nandāvah	(we) two rejoice
<b>न मा वः</b>	
namāvah	,, two salute
<b>प ठा वः</b>	
paṭhāvah	,, two read
<b>प ता वः</b>	
patāvah	,, two fall
<b>पि बा वः</b>	
pibāvah	,, two drink
<b>भ्र मा वः</b>	
bhramāvah	,, two roam
<b>रक्षा वः</b>	
rakshāvah	,, two protect
<b>व दा वः</b>	
vadāvah	,, two speak
<b>व्र जा वः</b>	
vrajāvah	,, two go
<b>ति श्वा वः</b>	
tiśhvāvah	,, two stand

## I PERSON PLURAL

<b>स्म रा मः</b>	
smarāmah	(we) remember
<b>ह सा मः</b>	
hasāmah	,, laugh
<b>शं सा मः</b>	
samsāmah	,, praise
<b>नि न्दा मः</b>	
nindāmah	,, abuse
<b>वाञ्छा मः</b>	
vāñchāmah	,, wish
<b>रक्षा मः</b>	
rakshāmah	,, protect
<b>अर्चा मः</b>	
archāmah	,, worship
<b>कर्षा मः</b>	
karshāmah	,, plough
<b>क्रीडामः</b>	
kriḍāmah	,, play
<b>खादा मः</b>	
khādāmah	,, eat

## Translate into Sanskrit:—

(I P. Sing.)      (I Per. Dual)      (I Per. Pl.)

I worship      we two smell      we stand

I conquer      we two conquer      we see

I sing      we two eat      we eat

I play      we two abandon      we drink

I go      we two burn      we go

I roar      we two give      we run

I hide      we two see      we give

I run      we two run      we speak

I see      we two earn      we praise

I burn      we two stand      we censure

## II PERSON SINGULAR

अ च सि

archasi      (Thou) worship

न म सि

namasi      „      salute

भ्र म सि

bhramasi      „      roam

व्र ज सि

vrajasi      „      go

वा ञ छ सि

vāñchasi      „      wish

खा द सि

khādasi      „      eat

ति हु सि

tishṭhasi      „      stand

तर सि

tarasi      „      cross

ह स सि

hasasi      „      laugh

व द सि

vadasi      „      speak

## II PERSON DUAL



गर्जथः		
garjathah	(You two)	roar
धावथः		
dhāvathah	„	run
पश्यथः		
paśyathah	„	see
अर्चथः		
archathah	„	worship
कर्षथः		
karshathah	„	plough
रक्षथः		
rakshathah	„	protect
भ्रमथः		
bhramathah	„	roam
वदथः		
vadathah	„	speak
शंसथः		
samsathah	„	praise
पिबथः		
pibathah	„	drink

## II PERSON PLURAL

खादथ		
khādatha	(you)	eat
शंसथ		
samsatha	„	praise
तिष्ठथ		
tishṭhatha	„	stand
वदथ		
vadatha	„	speak
दहथ		
dahatha	„	burn
पश्यथ		
pasyatha	„	see
धावथ		
dhāvatha	„	run
रक्षथ		
rakshatha	„	protect
निन्दथ		
nindatha	„	censure
कर्षथ		
karshatha	„	plough

## Translate into Sanskrit :—



<i>Sing.</i>	<i>Dual</i>	<i>Plural</i>
Thou go	You two plough	You conquer
Thou protect	You two play	You sing
Thou play	You two read	You go
Thou drink	You two salute	You roam
Thou run	You two fall	You burn
Thou speak	You two laugh	You see
Thou censure	You two roam	You earn
Thou praise	You two remember	You eat
Thou worship	You two protect	You drink
Thou roam	You two speak	You stand

The Masculine noun 'Hari' ending in ह (i)

इकारान्तः पुलिङ्गः 'हरि' शब्दः

Case	Singular	Dual	Plural
1.	हरिः Hariḥ	हरी Hari	हरयः Harayah
2.	हरिं Harim	हरी Hari	हरीन् Harin
3.	हरिणा Hariṇā	हरिभ्यां Haribhyām	हरिभिः Haribhiḥ
4.	हरये Haraye	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
5.	हरेः Hareḥ	हरिभ्यां Haribhyām	हरिभ्यः Haribhyah
6.	हरेः Hareḥ	हर्योः Haryoh	हरीणां - Hariṇām
7.	हरौ Harau	हर्योः Haryoh	हरिषु Hariṣu
8.	हे हरे He Hare	हे हरी He Hari	हे हरयः He Harayah

Meaning of the Singular form :

1. Hari (subject)    2. Hari (object)    3. By/with/through Hari    4. for/to Hari    5. from/than Hari    6. of/among Hari    7. In/on/at/among Hari    8. oh/ye Hari !

NOTE: The declensions of the words in the next page are to be written as per the above noun हरि.

Some Masculine nouns ending in ि (i)  
to be declined like हरि.

<b>हरि:</b>		<b>मणिः</b>	
Harih	Hari	Maṇih	Gem
<b>कवि:</b>		<b>अग्निः</b>	
Kavih	Poet	Agnih	Fire
<b>रवि:</b>		<b>आलिः</b>	
Ravih	Sun	Alih	Bee
<b>मुनि:</b>		<b>भूपतिः</b>	
Munih	Ascetic	Bhūpatih	King
<b>गिरि:</b>		<b>आतिथिः</b>	
Girih	Mountain	Atithih	Guest
<b>कालि:</b>		<b>किटि:</b>	
Kalih	War	Kiṭih	Bear
<b>कपि:</b>		<b>पताक्षिः</b>	
Kapih	Monkey	Patatrih	Bird
<b>यति:</b>		<b>पाणिः</b>	
Yatih	Saint	Pāṇih	hand
<b>अरि:</b>		<b>बलिः</b>	
Arih	Enemy	Balih	oblation
<b>ज्ञाति:</b>		<b>विधिः</b>	
Jñātih	Kinsman	Vidhih	creator

## SENTENCES

<b>आतिथिः</b>	<b>गच्छति</b>	
atithih	gacchati	The guest goes.
<b>ऋषिः</b>	<b>हरिं</b>	<b>नमति</b>
r̄shih	harim	namati
		The sage salutes Hari.
<b>कविः</b>	<b>मणिना</b>	<b>तिष्ठति</b>
kavih	maṇinā	tiṣṭhati
		The poet stands with a gem.
<b>यतिः</b>	<b>अग्नये</b>	<b>बलिं</b>
yatih	agnaye	balim
		yacchati
		The ascetic gives oblation to the fire.
<b>कवयः</b>	<b>कपीन्</b>	<b>शंसन्ति</b>
kavayah	kapin	śamsanti
		Poets praise the monkeys.
<b>ज्ञातयः</b>	<b>राशीन्</b>	<b>हरन्ति</b>
jñātayah	rāśin	haranti
		Kinsmen take away the heaps.
<b>अरयः</b>	<b>निधीन्</b>	<b>नयन्ति</b>
arayah	nidhīn	nayanti
		The enemies lead the treasure
<b>पाणयः</b>	<b>मणिभिः</b>	<b>पतन्ति</b>
pāṇayah	maṇibhih	patanti
		The hands fall with gems.

The Masculine noun 'Guru' ending in उ (U)

उकारन्तः पुंलिङ्गः 'गुरु' शब्दः

Case	Singular	Dual	Plural
1.	गुरुः Guruh	गुरु Gurū	गुरुवः Guruvah
2.	गुरुं Gurum	गुरु Gurū	गुरुन् Gurūn
3.	गुरुणा Guruṇā	गुरुभ्यां Gurubhyām	गुरुभिः Gurubhiḥ
4.	गुरुवे Gurave	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
5.	गुरोः Guroh	गुरुभ्यां Gurubhyām	गुरुभ्यः Gurubhyah
6.	गुरोः Guroh	गुर्वोः Gurvoh	गुरुणाम् Guruṇām
7.	गुरौ Gurau	गुर्वोः Gurvoh	गुरुषु Guruṣu
8.	हे गुरो He Guro	हे गुरु He Gurū	हे गुरुवः He Guruvah

Meaning of the Singular form:

1. Teacher (subject in a sentence) 2. Teacher (object)
3. By/through with Teacher 4. for/to Teacher
5. from/than Teacher 6. of / among Teacher
7. In/on / at / among Teacher 8. oh / ye Teacher.

Translate into Sanskrit :—

(Singular)	(Plural)
I salute the master.	We worship a sage.
I protect the sage.	We abandon a heap.
I know a poet.	We give a gem.
I remember the fire.	We see a mountain.
I lead a guest.	We protect a poet.
—	—
Thou see a bee.	You protect a guest.
Thou worship a king.	You know an ascetic.
Thou salute a saint.	You worship a mountain.
Thou praise an ascetic.	You abandon a war.
Thou take away a heap.	You see a bear.
—	—
He cooks the food.	They give a heap.
He salutes the poet.	They know an ascetic.
He sees a monkey.	They remember the king.
He gives an oblation.	They salute a poet.
He leads a bird.	They conquer an enemy.

Some Masculine nouns ending in उ (U)  
(to be declined as per the example in the opposite page)

<b>गुरुः</b>		<b>इशुः</b>	
Guruh	Teacher	Ishuh	Arrow
<b>शम्भुः</b>		<b>इन्दुः</b>	
Sambhuh	Siva	Induh	Moon
<b>भानुः</b>		<b>पांसुः</b>	
Bhanuh	Sun	Pāmsuh	Dust
<b>विष्णुः</b>		<b>वायुः</b>	
Viṣṇuh	Vishnu	Vāyuh	Air
<b>बन्धुः</b>		<b>बिन्दुः</b>	
Bandhuh	Relative	Binduh	Drop
<b>तरुः</b>		<b>क्रतुः</b>	
Taruh	Tree	Kratuh	Sacrifice
<b>साधुः</b>		<b>अणुः</b>	
Sadhuh	Ascetic	Aṇuh	Atom
<b>मरुः</b>		<b>बाहुः</b>	
Maruh	Desert	Bāhuh	Hand
<b>इक्षुः</b>		<b>सेतुः</b>	
Ikṣuh	Sugercane	Setuh	Bridge
<b>सूनुः</b>		<b>जन्तुः</b>	
Sūnuh	Son	Jantuh	Living being

VERBS  
(6th conjugation)

<b>(इश्) इच्छा</b>		<b>(सद्) सीद्</b>	
(ish) icch	to wish	(sad) sid	to sink
<b>(प्रचछ्) पृच्छा</b>		<b>सृज्</b>	
(pracch) prch	to ask	spj	to create
<b>(मस्ज्) मज्जा</b>		<b>स्पृश्</b>	
(masj) majj	to bathe	spś	to touch
<b>लिख्</b>		<b>विश्</b>	
likh	to write	viś	to enter

PRESENT-TENSE

<b>(विश् to enter)</b>			
<b>वि श ति</b>		<b>वि श तः</b>	
vi śa ti		vi śa tah	
<b>वि श सि</b>		<b>वि श थः</b>	
vi śa si		vi śa thah	
<b>वि शा मि</b>		<b>वि शा वः</b>	
vi śā mi		vi śā vah	

(लिख् to write)

<b>लि ख ति</b>		<b>लि ख तः</b>	
li kha ti		li kha tah	
<b>लि ख सि</b>		<b>लि ख थः</b>	
li kha si		li kha thah	
<b>लि खा मि</b>		<b>लि खा वः</b>	
li khā mi		li khā vah	

Translate the following sentences into English :—

गुरुः	साधुं	पूच्छति
guruḥ	sādhum	pūchhati
विन्दुः	सेतुं	स्पृशति
binduh	setum	spṛśati
जन्तुः	तरुं	विशति
jantuh	tarum	viśati
विष्णुः	इषुणा	लिखति
viṣṇuh	iṣuṇā	likhati
साधू	बन्धुं	पूच्छतः
sādhū	bandhum	pūchhataḥ
गुरवः	साधून्	नमन्ति
guravah	sādhūn	namanti
बाहवः	इशून्	स्पृशन्ति
bāhavah	ishūn	spṛśanti
बन्धवः	इक्षून्	इच्छन्ति
bandhavah	ikshūn	icchanti

Translate into Sanskrit :—

A teacher wants.

The sun asks.

Vishnu writes.

The goodman enters the village.

The desert touches the mountain.

Sugarcane bathes.

The dust takes away.

The wind carries the dust.

The drops stand on the tree.

The living beings enter the sea.

The drops touch the hand.

The hands enter.

The elephants want sugar-canies.

The deserts ask rain.

The good people bathe in the ocean.

The Masculine noun 'Dhātṛ' ending in ट् (r).

**ऋकारान्तः पुंलिङ्गः 'धातृ' शब्दः**

Case	Singular	Dual	Plural
1	<b>धाता</b> Dhātā	<b>धातारौ</b> Dhātārau	<b>धातारः</b> Dhātārah
2	<b>धातारं</b> Dhātāram	<b>धातारौ</b> Dhātārau	<b>धातृन्</b> Dhatṛūn
3	<b>धात्रा</b> Dhātṛā	<b>धातृभ्यां</b> Dhatṛbhyaṁ	<b>धातृभिः</b> Dhatṛbhīḥ
4	<b>धात्रे</b> Dhātṛe	<b>धातृभ्यां</b> Dhatṛbhyaṁ	<b>धातृभ्यः</b> Dhatṛbhyaḥ
5	<b>धातुः</b> Dhātuh	<b>धातृभ्यां</b> Dhatṛbhyaṁ	<b>धातृभ्यः</b> Dhatṛbhyaḥ
6	<b>धातुः</b> Dhātuh	<b>धात्रोः</b> Dhatṛroḥ	<b>धातृणाम्</b> Dhatṛṇām
7	<b>धातरि</b> Dhātari	<b>धात्रोः</b> Dhatṛroḥ	<b>धातृषु</b> Dhatṛṣu
8	<b>हे धातः</b> He Dhātah	<b>हे धातारौ</b> He Dhātārau	<b>हे धातारः</b> He Dhātārah

*Meaning of the Singular form :*

1. Creator (subject)
2. Creator (object)
3. By / with / through Creator
4. for / to Creator
5. from / than Creator
6. of / among Creator
7. In / on / at / among Creator
8. oh / ye Creator

**NOTE :** The declension of the other nouns शास्तृ, कर्तृ, भर्तृ, वक्तृ, नस्तृ, दातृ, भोक्तृ etc. are to be formed as above.

The Masculine noun 'Pitṛ' ending in ट् (r).

**ऋकारान्तः पुंलिङ्गः 'पितृ' शब्दः**

Case singular	Dual	Plural
1 <b>पिता</b> Pitā	<b>पितरौ</b> Pitarau	<b>पितरः</b> Pitarah
2 <b>पितरं</b> Pitaram	<b>पितरौ</b> Pitarau	<b>पितृन्</b> Pitrūn
3 <b>पित्रा</b> Pitrā	<b>पितृभ्यां</b> Pitṛbhyaṁ	<b>पितृभिः</b> Pitṛbhīḥ
4 <b>पित्रे</b> Pitre	<b>पितृभ्यां</b> Pitṛbhyaṁ	<b>पितृभ्यः</b> Pitṛbhyaḥ
5 <b>पितुः</b> Pituh	<b>पितृभ्यां</b> Pitṛbhyaṁ	<b>पितृभ्यः</b> Pitṛbhyaḥ
6 <b>पितुः</b> Pituh	<b>पित्रोः</b> Pitroḥ	<b>पितृणाम्</b> Pitṛṇām
7 <b>पितरि</b> Pitari	<b>पित्रोः</b> Pitroḥ	<b>पितृषु</b> Pitṛṣu
8 <b>हे पितः</b> He Pitah	<b>हे पितरौ</b> He Pitarau	<b>हे पितरः</b> He Pitarah

*Meaning of the Singular form :*

1. father (subject)
2. father (object)
3. by / with / through father
4. for / to father
5. from / than father
6. of / among father
7. in / at / on / among father
3. oh / ye father !

**NOTE :** Write declensions for the nouns जातृ and जामातृ as per the above noun पितृ. Also note the difference between धातृ and पितृ in the forms of nominative and accusative Cases.

## FEMININE GENDER

Some Feminine nouns ending in आ (ā)

(to be declined like रमा on the opposite page.)



रमा		सेना	
Ramā	Lakṣmī	Senā	Army
सीता		कृपा	
Sitā	Sitā	Kṛpā	Pity
भामा		निशा	
Bhāmā	Bhāmā	Niśā	Night
पद्मा		शाखा	
Padmā	Padmā	Sākhā	Branch
कन्या		आज्ञा	
Kanyā	Maiden	Ājñā	Order
गङ्गा		कथा	
Gaṅgā	Ganges	Kathā	Story
माला		कला	
Mālā	Garland	Kalā	Art
लता		प्रजा	
Latā	Creeper	Prajā	Subject
क्रीडा		भार्या	
Krīḍā	Play	Bhāryā	Wife
देवता		लज्जा	
Devatā	Deity	Lajjā	Shame

The Feminine noun 'Ramā' ending in ा (ā)

आकारान्तः स्त्रीलिंगः 'रमा' शब्दः

Case	Singular	Dual	Plural
1	रमा	रमे	रमाः
	Ramā	Rame	Ramāḥ
2	रमाँ	रमे	रमाः
	Ramāṁ	Rame	Ramāḥ
3	रमया	रमाभ्यां	रमाभिः
	Ramayā	Ramābhȳām	Ramābhīḥ
4	रमयै	रमाभ्यां	रमाभ्यः
	Ramayai	Ramābhȳām	Ramābhȳah
5	रमयाः	रमाभ्यां	रमाभ्यः
	Ramayāḥ	Ramābhȳām	Ramābhȳah
6	रमयाः	रमयोः	रमाणाम्
	Ramayāḥ	Ramayoh	Ramāṇām
7	रमयां	रमयोः	रमासु
	Ramayāṁ	Ramayoh	Ramāsu
8	हे रमे	हे रमे	हे रमाः
	He Rame	He Rame	He Ramāḥ

Meaning of the Singular forms :

1. Lakshmi (subject in a sentence) 2. Lakshmi (object)
3. By / with / through Lakshmi 4. for / to Lakshmi
5. from / than Lakshmi 6. of / among Lakshmi
7. In / on / at / among Lakshmi 8. oh / ye Lakshmi.

Some Feminine nouns ending in इ (i)  
(to be declined like मति on the opposite page)

मतिः		भक्तिः	
Matih	Knowledge	Bhaktih	Devotion
गतिः		भूमिः	
Catih	Way, Path	Bhūmih	Earth
श्रुतिः		मुक्तिः	
Sṛutih	Veda	Muktih	Salvation
कृतिः		मूर्तिः	
Kṛtiḥ	Work	Mūrtih	Idol
सृष्टिः		रात्रिः	
Sṛṣṭih	Creation	Rātrih	Night
बुद्धिः		रतिः	
Buddhiḥ	Knowledge	Ratih	Love
रुचिः		स्तुतिः	
Ruciḥ	Taste	Stutih	Praise
कीर्तिः		वृत्तिः	
Kirtih	Fame	Vṛittih	Profession
कान्तिः		भूतिः	
Kāntih	Shining	Bhūtih	Wealth
जातिः		स्मृतिः	
Jatih	Caste	Smṛtih	Remembrance
श्रीतिः		नीतिः	
Prītiḥ	Kindness	Nītih	Guidance

The Feminine noun 'Mati' ending in इ (i)

इकारान्तः स्त्रीलिंगो 'मति' शब्दः

Case	Singular	Dual	Plural
1	मतिः Matih	मती Matī	मतयः Matayah
2	मतिं Matim	मतीं Matī	मतीः Matīḥ
3	मत्या Matyā	मतिभ्यां Matibhyāṁ	मतिभिः Matibhiḥ
4	मत्यै, मतये Matyai, Mataye	मतिभ्यां Matibhyāṁ	मतिभ्यः Matibhyah
5	मत्याः, मतेः Matyāḥ, Mateḥ	मतिभ्यां Matibhyāṁ	मतिभ्यः Matibhyah
6	मत्याः, मतेः Matyāḥ, Mateḥ	मत्योः Matyoh	मतीनाम् Matināṁ
7	मत्यां, मतौ Matyāṁ, Matau	मत्योः Matyoh	मतिषु Matiṣu
8	हे मते He Mate	हे मती He Matī	हे मतयः He Matayah

Meaning of the Singular form :

1. knowledge (subject) 2. knowledge (object) 3. By/with/through knowledge 4. for/to knowledge 5. from/than knowledge 6. of/among knowledge 7. in/on/at among knowledge 8. oh / ye knowledge !

NOTE : 1. There are two forms in singulars of Dat. Abl. Gen. and Loc. Cases  
 2. Declensions of nouns in the left hand page have to be written as per the above noun मति.

## Some Feminine nouns ending in ई (i)

गौरी		वापी	
Gaurī	Pārvathi	Vāpi	Well
वाणी		दासी	
Vāṇī	Sarasvati	Dāśī	Servant (F)
नदी		देवी	
Nadī	River	Devi	Goddess
नारी		भागीरथी	
Nari	Woman	Bhāgīrathi	Ganges
पत्नी		श्रेणी	
Patni	Wife	Śreṇī	Line
सखी		सिंही	
Sakhi	Friend (F)	Simhi	Lioness
पुरी		हरिणी	
Puri	Town	Hariṇī	Deer (F)
नटी		शर्वरी	
Naṭī	Actress	Sarvari	Night
मही		वेणी	
Mahi	Earth	Veṇī	Hair
कुमारी		मृगी	
Kumāri	Young girl	Mṛgi	Deer (F)
जननी		रजनी	
Janani	Mother	Rajani	Night

## The Feminine noun 'Gaurī' ending in ई (i)

ईकारान्तः स्त्रीलिंगो 'गौरी' शब्दः

Case	Singular	Dual	Plural
1	गौरी	गौर्यौ	गौर्यः
	Gaurī	Gauryau	Gauryah
2	गौरीं	गौर्यौं	गौरीः
	Gaurim	Gauryau	Gaurih
3	गौर्या	गौरीभ्यां	गौरीभिः
	Gauryā	Gauribhyām	Gauribhiḥ
4	गौर्यै	गौरीभ्यां	गौरीभ्यः
	Gauryāi	Gauribhyām	Gauribhyah
5	गौर्याः	गौरीभ्यां	गौरीभ्यः
	Gauryāḥ	Gauribhyām	Gauribhyah
6	गौर्याः	गौर्योः	गौरीणाम्
	Gauryāḥ	Gauryōḥ	Gaurīnam
7	गौर्या	गौर्योः	गौरीषु
	Gauryām	Gauryōḥ	Gaurīṣu
8	हे गौरि	हे गौर्यौ	हे गौर्यः
	He Gauri	He Gauryau	He Gauryah

## Meaning of the Singular form :

1. Parvati (subject)
2. Parvati (object)
3. By / with / through Parvati
4. for/to Parvati
5. from / than Parvati
6. of/among Parvati
7. In/on/at/among Parvati
8. oh/ye Parvati !

NOTE : The declensions of the nouns in the left hand side page have to be written as per the above noun गौरी.

The Feminine noun 'Dhenu' ending in उ (U)

उकारान्तः स्त्रीलिङ्गः 'धेनु' शब्दः

Case	Singular	Dual	Plural
1	धेनुः dhenuh	धेनू dhenū	धेनवः dhenavah
2	धेनुं dhenum	धेनू dhenū	धेनूः dhenuh
3	धेन्वा dhenvā	धेनुभ्यां denubhyām	धेनुभिः dhenubhih
4	धेन्वै, धेनवे dhenvai, dhenave	धेनुभ्यां dnenubhyām	धेनुभ्यः dhenubhyah
5	धेन्वाः, धेनोः dhenvāh, dhenoh	धेनुभ्यां dhenubhyaṁ	धेनुभ्यः dhenubhayah
6	धेन्वाः, धेनोः dhenvāh, dhenoh	धेन्वोः dhenvoh	धेनूनाम् dhenūnam
7	धेन्वां, धेनौ dhenvām, dhenau	धेन्वोः dhenvoh	धेनुषु dhenuṣu
8	हे धेनो he dheno !	हे धेनू he dhenū	हे धेनवः he dhenavah

Meaning of the Singular forms :

1. Cow (subject)
2. Cow (object)
3. by/with/through Cow
4. for/to Cow
5. from/than Cow
6. of/among Cow
7. in/on/at/among Cow
8. oh/ye Cow.

NOTE : There are two forms in dative, ablative Genitive and locative singulars in the above noun.

The Feminine noun 'Mātṛ' ending in ऋ (ṛ)

ऋकारान्तः स्त्रीलिङ्गः 'मातृ' शब्दः

Case	Singular	Dual	Plural
1	माता Matā	मातरौ Matarau	मातरः Matarah
2	मातरं Mātarām	मातरौ Matarau	मातृः Mātrāḥ
3	मात्रा Mātra	मातृभ्यां Mātrabhyaṁ	मातृभिः Mātrabhih
4	मात्रे mātre	मातृभ्यां Mātrabhyaṁ	मातृभ्यः Mātrabhyah
5	मातुः Matuh	मातृभ्यां Mātrabhyaṁ	मातृभ्यः Mātrabhayah
6	मातुः Mātuh	मात्रोः Mātroh	मातृणाम् Mātrūṇām
7	मातरि Mātari	मात्रोः Mātroh	मातृषु Mātrṣu
8	हे मातः He Mātāh	हे मातरौ He Matarau	हे मातरः He Matarah

Meaning of the Singular forms :

1. Mother (subject)
2. Mother (object)
3. by/with/through Mother
4. for/to Mother
5. from/than Mother
6. of/among Mother
7. in/on/at/among Mother
8. oh/ye Mother.

NOTE : The declensions of स्वस्, दुहित्, ननान्त् etc. are to be written like मातृ. Note the noun मातृ is alike पितृ in all cases excepting the plural form of the Accusative case.

## NOUNS OF NEUTER GENDER

some neuter nouns ending in अ (a)

to be declined as per ज्ञान in the opposite page

ज्ञानं		वाक्यम्	
Jñānam	Knowledge	Vākyam	Sentance
जलं		तत्त्वम्	
Jalam	Water	Tattvam	Fact
फलं		दानम्	
Phalam	Fruit	Dānam	Gift
धनं		पुण्यम्	
Dhanam	Wealth	Puṇyam	Virtue
वनं		पापम्	
Vanam	Forest	Pāpam	Sin
पद्मं		अन्नम्	
Padmam	Lotus	Annam	Food
नेत्रं		द्रव्यम्	
Netram	Eye	Dravyam	Wealth
गात्रं		शुभम्	
gātram	Body	Subham	Happiness
सत्यं		भयम्	
Satyam	Truth	Bhayam	Fear
नृत्यं		भद्रम्	
Nṛtyam	Dance	Bhadram	Safe

The neuter noun 'Jñāna' ending in अ (a)

अकारान्तं न पुंसकलिंगो 'ज्ञानं' शब्दः

Case	Singular	Dual	Plural
1	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
2	ज्ञानं Jñānam	ज्ञाने Jñāne	ज्ञानानि Jñānāni
3	ज्ञानेन Jñānenā	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानैः Jñānaiḥ
4	ज्ञानाय Jñānāya	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानेभ्यः Jñānēbhyaḥ
5	ज्ञानात् Jñānāt	ज्ञानाभ्यां Jñānābhyaṁ	ज्ञानेभ्यः Jñānēbhyaḥ
6	ज्ञानस्य Jñānasya	ज्ञानयोः Jñānayoh	ज्ञानानां Jñānānām
7	ज्ञाने Jñāne	ज्ञानयोः Jñānayoh	ज्ञानेषु Jñānēṣu
8	हे ज्ञान ! He Jñāna !	हे ज्ञाने ! He Jñāne !	हे ज्ञानानि ! He Jñānāni !

Meaning of the Singular forms :

- 1. knowledge (subject)
- 2. knowledge (object)
- 3. by with/through knowledge
- 4. for/to knowledge
- 5. from/than knowledge
- 6. of/among knowledge
- 7. in/on/at knowledge
- 8. oh/ye knowledge.

NOTE : The nominative and accusative cases will be alike in neuter gender.

The neuter noun 'Vāri' ending in 'इ' (i)

इकारान्तं नपुंसकलिङ्गः 'वारि' शब्दः

Case	Singular	Dual	Plural
1	वारि Vāri	वारिणी Vāriṇī	वारीणि Vāriṇī
2	वारि Vāri	वारिणी Vāriṇī	वारीणि Vāriṇī
3	वारिणा Vāriṇā	वारिभ्यां Vāribhyām	वारिभिः Vāribhīḥ
4	वारिणे Vāriṇe	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyāḥ
5	वारिणः Vāriṇah	वारिभ्यां Vāribhyām	वारिभ्यः Vāribhyāḥ
6	वारिणः Vāriṇah	वारिणोः Vāriṇoh	वारीणाम् Vāriṇām
7	वारिणि Vāriṇi	वारिणोः Vāriṇoh	वारिषु Vāriṣu
8	हे वारे, हे वारि हे वारिणी He Vāre, He Vāri He Vāriṇī		हे वारीणि He Vāriṇī

Meaning of the Singular forms :

1. water (subject)
2. water (object)
3. by/with/through water
4. for/to water
5. from/than water
6. of/among water
7. in/at water
8. oh water !

NOTE : The neuter nouns ending in इ, उ, and औ have two forms in Vocative Singular.

2. Decline अश्चि, कराह्वि, पादपाणि, हरहरि etc. as the above.

### SPECIAL NOUNS

The masculine noun 'Sakhi' ending in 'इ' (i)

इकारान्तः पुंलिङ्गः 'सखि' शब्दः

Case	Singular	Dual	Plural
1	सखा Sakhā	सखायौ Sakhāyau	सखायाः Sakhāyah
2	सखायं Sakhāyam	सखायौ Sakhāyau	सखीन् Sakhīn
3	सख्या Sakhya	सखिभ्यां Sakhibhyām	सखिभिः Sakhibhīḥ
4	सख्ये Sakhye	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyāḥ
5	सख्युः Sakhuyuh	सखिभ्यां Sakhibhyām	सखिभ्यः Sakhibhyāḥ
6	सख्युः Sakhuyuh	सख्योः Sakhyoḥ	सखीनाम् Sakhīnām
7	सख्यौ Sakhyaū	सख्योः Sakhyoḥ	सखिषु Sakhīṣu
8	हे सखे He sakhe	हे सखायौ He Sakhāyau	हे सखायाः He Sakhāyah

Meaning of the Singular forms :

1. friend (subject)
2. friend (object)
3. by/with/friends
4. for/to friend
5. from/than friend
6. of/among friend
7. in/on/at friend
8. oh friend !

NOTE : The noun सखि at the end of Tatpurusha compound, changes as सख (i.e.: it ends in अ instead of इ) eg: लक्ष्मणसखः = Lakshmana's friend.

The masculine noun 'Rajan' ending in न ('n')

नकारान्तः पुंलिङ्गः 'राजन्' शब्दः

Case	Singular	Dual	Plural
1	राजा Rājā	राजानौ Rājanau	राजानः Rājanah
2	राजानम् Rājanam	राजानौ Rājanau	राजः Rājanah
3	राजा Rājña	राजभ्यां Rājabhyām	राजभिः Rājabhīḥ
4	राज्ञे Rājñē	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
5	राजः Rājanah	राजभ्यां Rājabhyām	राजभ्यः Rājabhyah
6	राजः Rājanah	राजोः Rājanoh	राजाम् Rājanām
7	राजि, राजनि Rājñi, Rājani	राजोः Rājanoh	राजसु Rājasu
8	हे राजन् He Rājan	हे राजानौ He Rājanau	हे राजानः He Rajanah

Meaning of the Singular forms :

1. king (subject)
2. king (object)
3. by/with king
4. for/to king
5. from/than king
6. of / among king
7. in/at king
8. oh king.

NOTE : The word राजन् ending in न will end in अ when it is used in karmadharaya and Tatpurusha compounds. Eg: महाराजः, देवराजः etc.

The neuter noun 'Nāman' ending in न (n)

नकारान्त नपुंसकलिङ्गः 'नामन्' शब्दः

Case	Singular	Dual	Plural
1	नाम Nāma	नाम्नी, नामनी Nāmnī, Nāmanī	नामानि Nāmāni
2	नाम Nāma	नाम्नी, नामनी Nāmnī, Nāmanī	नामानि Nāmāni
3	नाम्ना Nāmnā	नामभ्यां Nāmabhyām	नामभिः Nāmabhiḥ
4	नाम्ने Nāmne	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
5	नाम्नः Nāmnah	नामभ्यां Nāmabhyām	नामभ्यः Nāmabhyah
6	नाम्नः Nāmnah	नाम्नोः Nāmnōḥ	नाम्नां Nāmnām
7	नाम्नि, नामनि Nāmnī, Nāmanī	नाम्नोः Nāmnōḥ	नामसु Nāmasu
8	हे नामन्-हे नाम He nāman, He nāma	हे नाम्नी-हे नामनी He Nāmnī, He nāmanī	हे नामानि He nāmāni

Meaning of the Singular forms :

1. name (subject)
2. name (object)
3. by/with name
4. for/to name
5. from/than name
6. of /among name
7. in/at name.

NOTE : There are two forms in nominative and accusative duals and also in locative singular. Vocative singular and dual are having two forms each.

The masculine noun 'Ātman' ending in न (n)

नकारान्तः पुलिङ्गः 'आत्मन्' शब्दः

आत्मा = Soul

Case Singular	Dual	Plural
1 आत्मा Ātma	आत्मानौ Ātmānau	आत्मानः Ātmānah
2 आत्मानम् Ātmānam	आत्मानौ Ātmānau	आत्मनः Ātmānah
3 आत्मना Ātmānā	आत्मभ्यां Ātmabhyām	आत्मभिः Ātmabhiḥ
4 आत्मने Ātmane	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
5 आत्मनः Ātmānah	आत्मभ्यां Ātmabhyām	आत्मभ्यः Ātmabhyah
6 आत्मनः Ātmānah	आत्मनोः Ātmānoḥ	आत्मनाम् Ātmānām
7 आत्मनि Ātmāni	आत्मनोः Ātmānoḥ	आत्मसु Ātmasu
8 हे आत्मन् He ātman	हे आत्मानौ He ātmānau	हे आत्मानः He ātmānah

NOTE : Write declensions for अध्वर्, यज्वन्, ब्रह्मन्, सुपर्वन्, etc. as above.

The neuter noun 'Manas' ending in स (s)

सकारान्त नपुंसकलिङ्गः 'मनस्' शब्दः

मनः = Mind

Case Singular	Dual	Plural
1 मनः Manah	मनसी Manasi	मनांसि Manāmsi
2 मनः Manah	मनसी Manasi	मनांसि Manāmsi
3 मनसा Manasā	मनोभ्यां Manobhyām	मनोभिः Manobhiḥ
4 मनसे Manase	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
5 मनसः Manasah	मनोभ्यां Manobhyām	मनोभ्यः Manobhyah
6 मनसः Manasah	मनसोः Manasoh	मनसां Manasām
7 मनसि Manasi	मनसोः Manasoh	मनसु Manassu
8 हे मनः He manah	हे मनसी He manasi	हे मनांसि He manāmsi

NOTE : The declensions of तप्स्, यशस्, श्रेयस् etc. are to be formed as above.

### THIRD PART

(Pronouns & Indicables)

The Pronoun 'asmad' (equal in three genders)  
ending in द् 'd'

**दकारान्तः (त्रिषु लिङ्गेषु समानः) 'अस्मद्' शब्दः**  
अहं = I

Singular	Dual	Plural
अहं aham	आवां āvām	वयम् vayam
I	we two	we
मां, या mām, mā	आवां, नौ āvām, nau	अस्मान्, नः asmān, nah
me	us (two)	us
मया mayā	आवाभ्यां āvābhȳām	अस्माभिः asmābhīḥ
by me	by us (two)	by us
मह्यं, मे mahyam, me for me	आवाभ्यां, नौ āvābhȳām, nau for us (two)	अस्मभ्यं, नः asmabhyam, nah for us
मत् mat from me	आवाभ्यां āvābhȳām from us (two)	अस्मत् asmat from us
मम, मे mama, me to me	आवयोः, नौ āvayoh, nau to us (two)	अस्माकं, नः asmākam, nah to us
मयि mayi in me	आवयोः avayoh in us (two)	अस्मासु asmāsu in us

NOTE : The declension forms of the above noun should be by-hearted by every student of Sanskrit.

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The Pronoun 'yuṣmad' (same in three genders)  
ending in 'd'

**दकारान्तः (त्रिषु लिङ्गेषु समानः) 'युष्मद्' शब्दः**  
त्वं = You

Singular	Dual	Plural
त्वं tvam	युवां yuvām	यूयं yūyam
*thou	you (two)	you (subject)
त्वां, त्वा tvām, tvā	युवां, वां yuvām, vām	युष्मान्, वः yuṣmān, vah
thou	you (two)	you (object)
त्वया tvayā	युवाभ्यां yuvābhȳām	युष्माभिः yuṣmābhīḥ
by thou	by you (two)	by you
तुभ्यं, ते tubhyam, te	युवाभ्यां, वां yuvābhȳām, vām	युष्मभ्यं, वः yuṣmabhyam, vah
for thou	for you (two)	for you
त्वत् tvat	युवाभ्यां yuvābhȳām	युष्मत् yuṣmat
from thou	from you (two)	from you
तव, ते tava, te	युवयोः, वां yuvayoh, vām	युष्माकं, वः yuṣmākam, vah
of thou	of you (two)	of you
त्वयि tvayi	युवयोः yuvayoh	युष्मासु yuṣmāsu
in thou	in you (two)	in you

NOTE : The above declensions are also to be by-hearted.

\*Thou is used in old form of English for second person singular.

The Masculine Pronoun 'Tad' ending in 'd'



**दकारान्तः पुलिङ्गः 'तद्' शब्दः**

सः = He

Singular	Dual	Plural
सः	तौ	ते
sah	tau	te
He	they (two)	they
तं	तौ	तान्
tam	tau	tān
him	them (two)	them
तेन	ताभ्यां	तैः
tena	tābhyaṁ	taih
by him	by them (two)	by them
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyaṁ	tebhayah
for him	for them (two)	for them
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyaṁ	tebhayah
from him	from them two	from them
तस्य	तयोः	तेषाम्
tasya	tayoh	teṣām
to him	to them (two)	to them
तस्मिन्	तयोः	तेषु
tasmin	tayoh	teṣu
in him	in them (two)	in them

The feminine pronoun ending in 'da'

**दकारान्तः स्त्रीलिङ्गः 'तद्' शब्दः**

सा = She

सा	ते	ताः
sā	te	tāḥ
she	they (two)	they
ताम्	ते	ताः
tām	te	tāḥ
her	them (two)	them
तथा	ताभ्यां	ताभिः
tayā	tābhyaṁ	tābhīḥ
by her	by them (two)	by them
तस्यै	ताभ्यां	ताभ्यः
tasyai	tābhyaṁ	tābhayah
for her	for them (two)	for them
तस्याः	ताभ्यां	ताभ्यः
tasyāḥ	tābhyaṁ	tābhayah
from her	from them (two)	from them
तस्याः	तयोः	तासाम्
tasyāḥ	tayoh	tāsām
to her	to them (two)	to them
तस्यां	तयोः	तासु
tasyāṁ	tayoh	tāsu
in her	in them (two)	in them

The Neuter noun 'tad' ending in 'd'

दकारान्तं नपुंसकलिङ्गः 'तद्' शब्दः

तत् That



Singular	Dual	Plural
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तत्	ते	तानि
tat	te	tāni
that	those (two)	those
तेन	ताभ्यां	तैः
tena	tābhyaṁ	taih
by that	by those (two)	by those
तस्मै	ताभ्यां	तेभ्यः
tasmai	tābhyaṁ	tebhyaḥ
for that	for those (two)	for those
तस्मात्	ताभ्यां	तेभ्यः
tasmāt	tābhyaṁ	tebhyaḥ
from that	from those (two)	from those
तस्य	तयोः	तेषाम्
tasya	tayoh	teṣām
to that	to those (two)	to those
तस्मिन्	तयोः	तेषु
tasmin	tayoh	teṣu
in that	in those (two)	in those

The Pronoun 'KIM' (masc.) ending in 'm'

मकारान्तः पुंलिङ्गः 'किम्' शब्दः

कः = Who

Singular	Dual	Plural
कः	कौ	के
kah	kau	ke
किम्	कौ	कान्
kam	kau	kān
केन	काभ्यां	कैः
kena	kābhyaṁ	kaih
कर्स्मै	काभ्यां	केभ्यः
kasmai	kābhyaṁ	kebhayah
कर्स्मात्	काभ्यां	केभ्यः
kasmāt	kābhyaṁ	kebhayah
कस्य	कयोः	केषां
kasya	kayoh	keṣām
कस्मिन्	कयोः	केषु
kasmin	kayoh	keṣu

1. who    2. whom    3. by whom    4. for whom  
5. from whom    6. to whom    7. in whom.

NOTE: The above declensions are used in the interrogative sentences in the Masculine Gender.

The Pronoun KIM (Fem) ending in 'm'

**मकारान्तः स्त्रीलिङ्गः 'किम्' शब्दः**

का = Who (F)

Singular	Dual	Plural
का	के	काः
kā	ke	kāḥ
कां	के	काः
kāṁ	ke	kāḥ
क्या	काभ्यां	काभिः
kayā	kābhyaṁ	kābhīḥ
कस्यै	काभ्यां	काभ्यः
kasyai	kābhyaṁ	kābhīyah
कस्याः	काभ्यां	काभ्यः
kasyāḥ	kābhyaṁ	kābhīyah
कस्याः	कयोः	कासां
kasyāḥ	kayoh	kāsāṁ
कस्यां	कयोः	कासु
kasyāṁ	kayoh	kāsu

1. who    2. whom    3. by whom    4. for whom  
 5. from whom    6. to whom    7. in whom.

NOTE: The above declensions are used in the interrogative sentences in the Feminine Gender.

The Pronoun 'KIM' (Neu.) ending in 'm'

**मकारान्त नपुंसकलिङ्गः 'किम्' शब्दः**

किं = What

Singular	Dual	Plural
किं	के	कानि
kim	ke	kāni
किं	के	कानि
kim	ke	kāni
केन	काभ्यां	कैः
kena	kābhyaṁ	kaih
कस्मै	काभ्यां	केभ्यः
kasmai	kābhyaṁ	kebhīyah
कस्मात्	काभ्यां	केभ्यः
kasmāt	kābhyaṁ	kebhīyah
कस्य	कयोः	केषां
kasya	kayoh	keṣāṁ
कस्मिन्	कयोः	केषु
kasmin	kayoh	keṣu

Meaning of the Singular forms:

1. which (subject) 2. which (object) 3. by which  
 4. for which 5. from which 6. to which 7. in which.

### INDEFINITE PRONOUNS



Some Indefinite pronouns used in Sanskrit are formed by adding any one of the suffixes चित्, चन् and अपि to the pronoun 'किं' in all the three genders. These pronouns always agree with the nouns.

Masculine	का + चित् = काचित् का + चन् = काचन का + अपि = कापि	Certain (man)	
Feminine:	का + चित् = काचित् का + चन् = काचन का + अपि = कापि		
Neuter:	किं + चित् = किञ्चित् किं + चन् = किञ्चन किं + अपि = किमपि		
Certain (woman)		Certain (thing)	
Certain (woman)			
Certain (thing)			

In Sentences: 1. काचित् पुरुषः a certain man

2. काचित् स्त्री a certain woman

3. किञ्चित् वनम् a certain forest

### INDEFINITE PRONOUNS

ending in चित्, चन्, अपि in the different numbers

	Singular	Dual	Plural
1	कश्चित्	कौचित्	केचित्
2	कंचित्	कौचित्	कांशित्
3	केनचित्	काभ्यांचित्	कैशित्
4	कस्मैचित्	काभ्यांचित्	केभ्यशित्
5	कस्माञ्चित्	काभ्यांचित्	केभ्यशित्
6	कस्यचित्	कयोशित्	केषांचित्
7	कस्मिन्शित्	कयोशित्	केषुचित्

Note: 1. The word किं with 'चन्' forms कञ्चन, कौचन, केचन, कंचन etc. So also with अपि words like कोऽपि, कापि, केऽपि, कमपि etc. are formed in masculine gender.

2. काचन, केचन, कञ्चन, कांचन etc. and कापि, केऽपि, का अपि, कामपि etc. in feminine gender.

3. किञ्चन, केञ्चन, कानिञ्चन etc. and किमपि, कैऽपि कान्यपि etc. in neuter gender.

## Some Indeclinables used very often

अतः		तथा
Atah	Therefore	Tathā In that manner
इति, एवम्		पुनः
Iti, Evam	Thus, so	Punah Again
इत्थम्		पुरा
Ittham	In this manner	Purā Long ago
इव		वा
Iva	Like	Vā Or
एव		वृथा
Eva	Alone, Only	Vṛthā Waste, in vain
किन्तु		सुष्टु
Kintu	But	Suṣṭhu Well
च		इह
Ca	And	Iha Here, in this world
ततः		अमृत्र
Tatrah	Then	Amutra In the heaven

## SENTENCES

मम पिता पतं अलिखित् । अतः ग्रामं गच्छामि ।  
 mama pitā patam alikhat. atah grāmam gacchāmi  
 My father wrote a letter. Therefore I go to the village.

सः एवं (इति) अवदत् ।  
 sah evam (iti) avadat  
 He said thus.

इत्थं तस्मै कथय ।  
 ittham tasmai kathaya  
 Tell him in this manner.

मुखं चन्द्रः इव भाति ।  
 mukham candrah iva bhāti The face shines like the moon.

पार्थः एव धनुर्धरः ।  
 pārthah eva dhanurdharah Arjuna alone is the archer.

सः धनवान् । किन्तु पुत्रहीनः ।  
 sah dhanavān, kintu putra hinah  
 He is rich, but he has no issues.

ततः रामः वनं अगच्छत् ।  
 tatah Rāmah vanam agacchat  
 Thence Rama went to the forest.

**तथां कथयित्वा सः विराम ।**

tathā kathayitvā sah virarāma

After telling thus he kept quiet.

**पुनः त्वं द्रक्ष्यामि ।**

punah tvām drakṣyāmi

I shall see you again.

**पुरा नलः नाम राजा अभवत् ।**

purā nalah nāma rājā abhavat

In olden days there was a king called Nala.

**धनं विद्यां वा आर्जय ।**

dhanam vidyām vā ārjaya

Acquire money or education.

**वृथा कालं मा यापय ।**

vṛthā kālam mā yāpaya

Don't waste time.

**सुष्ठु पाठं पठसि ।**

suṣṭhu pāṭham paṭhasi

You read the lesson well.

**इह लोके सुखं नास्ति ।**

iha loke sukham nāsti

There is no happiness in this world.

### INDECLINABLE ENDING IN त्र (TRA)

**अत्र**

Atra

Here

**तत्र**

Tatra

There

**कुत्र**

Kutra?

Where

**सर्वत्र**

Sarvatra

Everywhere

**बहुत्र**

Bahutra

In several places

**एकत्र**

Ekatra

At one place

**यत्र (तत्र)**

Yatra (tatra)

Wherever (relative)

**अन्यत्र**

Anyatra

In other place

**परत्र**

Paratra

In the heaven

Note : The above indeclinables ending in त्र denote a place or time.

### Sentences with indeclinables ending in त्

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**अत्र त्वं आगच्छु**

atra tvam āgaccha

You come here

**तत्र अहं गच्छामि**

tatra aham gacchāmi

There I will go

**सः कुत्र पठति ?**

sah kutra paṭhati

Where does he read ?

**सर्वत्र वर्षाः पतन्ति**

sarvatra varṣāḥ patanti

The rain falls everywhere

**त्वं बहुत्र दृष्टः**

tvam bahutra dṛṣṭāḥ

You were seen in several places

**ते एकत्र समिलिताः**

te ekatra sammilitāḥ

They met at one place

**यत्र धेनुः गच्छति तत्र वत्सः अनुसरति**

yatra dhenuḥ gacchati tatra vatsah anusarati

Wherever the cow goes the calf follows

**अन्यत्र तं अहं अपश्यम्**

anyatra tam aham apaśyam

I saw him in another place.

**अमुत्र शाश्वतं सुखं भवति**

amutra sāśvatam sukham bhavati

There will be eternal happiness in the heaven.

**एकत्र पुस्तकं अस्ति**

ektra pustakam asti

The book is at one place.

**अन्यत्र बालः स्वपिति**

anyatra bālah svapiti

The boy sleeps at another place.

## FOURTH PART

## (Exercises)

The intention of giving this Fourth part is to test the knowledge of the readers by themselves through reading and doing the translations given in the exercises in the next few pages.

In this part, no transliteration in Roman script for the sanskrit portion is given. So, the readers should read sanskrit portion without the help of such transliteration.

Some exercises in the form of (1) stories (2) Essays (3) conversations and (4) some exercises of translation from sanskrit to English and vice versa are given in this part.

The readers should practice by reading and translating English into sanskrit and vice versa with the experience gained from a study of the previous three parts.

The glossary given at the end will help to translate the sentences both in Sanskrit and English.

## LESSONS

## धेनुः

1. धेनुः ग्राम्यः पशुः ।
2. धेनुः मधुरं हुग्धं ददाति ।
3. सा धान्यं, वृणं वासं च भक्षयति ।
4. धेनोः हुग्धं दधि भवति ।
5. दधि मथित्वा तकं साधयन्ति ।
6. दधनः नवनीतं जायते ।
7. नवनीतात् घृतं भवति ।
8. धेनोः क्षीरं, दधि, तकं, घृतं च पद्यानि भवन्ति ।
9. भारतदेशे जनैः धेनुः पूज्यते ।
10. धेनोः द्वे शृङ्गे वर्तते ।
11. तस्याः एकं दीर्घं पुच्छं अस्ति ।
12. तस्याः चत्वारः पादाः सन्ति ।
13. धेनवः शुक्लाः, श्यामाः, रक्ताश्च भवन्ति ।
14. शिशवः रुणाश्च धेनुहुग्धं पिबन्ति ।
15. धेनोः परिपालनं क्षेमाय भवति ।

NOTE : Translate the Sanskrit matters in page Nos. 107, 109, 111 into English and compare it with the next pages.

## THE COW

1. The Cow is a country animal.
2. The Cow gives sweet milk.
3. It eats grains, grass and straw.
4. The milk of the Cow changes into Curd.
5. The people churn the curd and make butter-milk.
6. Butter forms from the curd.
7. From the butter the ghee forms.
8. The Milk, curd, butter-milk and ghee are good for health.
9. The cow is being worshipped by the people of India.
10. The cow has two horns.
11. It has one long tail.
12. It has four legs.
13. The Cows are white, black and red.
14. Children and sick men drink cow's milk.
15. Protection of the cow leads to prosperity.

## STORIES

1. मण्डूकः मूषिकश्च

1. कस्मिंश्चित् तटाके कोऽपि मण्डूकः अवर्तते ।
2. तस्य तटाकस्य तीरे कथन मूषिकः वसति स्म ।
3. कालक्रमेण मण्डूकः मूषिकश्च मित्रे अभवताम् ।
4. कदाचित् मूषिकः तटाके प्लवनं ऐच्छत् ।
5. किन्तु सः प्लवनं न जानाति स्म ।
6. अतः तौ आलोच्य रज्जवा स्वपादौ अबध्नीताम् ।
7. मण्डूकः जले उत्प्लुत्य इतस्ततः प्लवते स्म ।
8. तत्पादबद्धः मूषकः अपि तेन सह जले अचरत् ।
9. इत्थं तौ चिराय जले प्लवनसुखं अन्वभवताम् ।
10. तस्मिन् समये कश्चित् गृध्रः आकाशे डयते स्म ।
11. सः जलोपरि प्लवमानं मूषिकं अपश्यत् ।
12. सः इडिति स्वपादाभ्यां तं अगृह्णात् ।
13. हन्त ! मूषिकेन सह तत्पादबद्धः मण्डूकोऽपि लम्बते स्म ।
14. गृध्रः मण्डूकमूषिकौ प्राप्य तुष्टः अभक्षयत् ।
15. स्थलवासी मूषिकः जलवासिना मण्डूकेन सह मैत्री अकरोत् ।
16. तेन उभावपि सहैव मृत्युं प्राप्सवन्ती ।
17. अतः समयोरेव मैत्री शोभते ।

## STORIES

1. THE FROG AND THE MOUSE
1. There was a frog in a tank.
2. A mouse was living on the bank of the same tank.
3. Gradually the frog and the mouse became friends.
4. One day the mouse wanted to swim in the tank.
5. But it did not know swimming.
6. Therefore, they consulted and tied their feet together with a thread.
7. Then the frog jumped and swam hither and thither.
8. The mouse with its leg tied was floating with it on the water.
9. In this way they enjoyed the swimming in the water.
10. At that time an eagle was flying above.
11. It saw the mouse swimming in the water.
12. At once it caught it and lifted with its feet.
13. Alas ! the frog tied with the mouse was also hanging with it.
14. He happily obtained both the frog and the mouse and killed and ate them.
15. The mouse living in the land made friendship with the frog living in the water.
16. Hence both of them died together.
17. Therefore, friendship of two persons of the same line only will work.

## 2. सङ्घे शक्तिः

1. कस्यचित् वृद्धस्य चत्वारः पुत्राः आसन् ।
2. ते मदा परस्परं कलहायमाना आसन् ।
3. बहुधा प्रयत्नानोऽपि सः वृद्धः तेषु परस्परप्रीतिं कल्पयितुं अशक्तः अभवत् ।
4. कदाचित् सः वृद्धः मरणातल्ये अवर्तत ।
5. पुत्राः सर्वे तत्त्वप्रस्य परिसरे आसन् ।
6. वृद्धः तेषु कंचित् आहूय 'काष्ठबन्धं एकं आनय' इति आज्ञापयत् ।
7. सः तथैव काष्ठबन्धं आहरत् ।
8. वृद्धः पुत्रेषु एकैकं आहूय, "काष्ठबन्धं एवं भज्य" इत्युवाच ।
9. किन्तु, कोपि तं भज्यतितुं न अशक्नोत् ।
10. ततः सः वृद्धः, 'तं काष्ठबन्धं उन्मुच्य एकैकं काष्ठं भज्यत' इत्यवोचत् ।
11. तेषु एकैकोपि एकैकं काष्ठमादाय क्षिप्रं, विना श्रमेण अभज्यत् ।
12. तदा वृद्धः अवदत्, "पुत्राः ! एकैकं काष्ठं युष्माणिः सुलभतया भग्नः; न काष्ठबन्धः ।
13. अतः यूयं सदा सङ्घीभवत । तदा न कोऽपि युष्मान् वाधेत" इति ।
14. एवं सङ्घे शक्तिः तेभ्यः अबोधयत् ।

## THE STRENGTH OF UNITY

1. An old man had four sons.
2. They were quarrelling always among themselves.
3. The old man could not make them friendly to each other however much he tried.
4. One day the old man was on the death bed.
5. All the sons were by his bed side.
6. The old man called one of them and ordered, "Bring a bundle of sticks."
7. Accordingly, he brought a bundle of sticks.
8. The old man called one by one from among them and said, "you break this bundle of sticks."
9. But, nobody could break it.
10. Then the old man said, " You untie the bundle of sticks and break each of them separately."
11. Every one of them took one stick and quickly broke it without difficulty.
12. Then the old man said, "oh sons, a single stick was broken by you easily ; but not the bundle of sticks.
13. Therefore you should be always united. Then nobody can trouble you."
14. Thus he explained to them the strength of unity.

## CONVERSATION

( about limbs )

## सम्माणणम् (अङ्गानि उद्दिश्य)

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं मम शरीरम् ।

R. This is my body.

प्र. शरीरस्य भागाः के ?

Q. What are the parts of the body ?

उ. शरीरस्य भागाः शिरः, कण्ठः, उरः, उदरं, हस्तौ, पादौ,  
अङ्गुलयः इत्यादयः ।

R. The parts of the body are head, neck, chest, belly, hands, feet, fingers etc.

प्र. तव शिरसि किं किं वर्तते ?

Q. What are the parts in your head ?

उ. मम शिरसि द्वे नेत्रे द्वौ कण्ठौ, एका नासिका, मुखं,  
जिह्वा, दन्ताः एवमादयः वर्तन्ते ।

R. There are two eyes, two ears, the nose, the mouth, a tongue, teeth etc. in the head.

प्र. त्वं नेत्राभ्यां किं करोषि ?

Q. What do you do with your eyes ?

उ. अहं नेत्राभ्यां पश्यामि ।

R. I see with my eyes.

प्र. त्वं कर्णाभ्यां किं करोषि ?  
 Q. What do you do with your ears ?  
 उ. अहं कर्णाभ्यां स्रृणोमि ।  
 R. I hear with my ears.

प्र. त्वं नासिक्या किं करोषि ?  
 Q. What do you do with your nose ?  
 उ. अहं नासिक्या जिग्रामि ।  
 R. I smell with my nose.

प्र. त्वं वदनेन किं करोषि ?  
 Q. What do you do with your mouth ?  
 उ. अहं वदनेन अन्नं भक्षयामि ।  
 R. I eat with my mouth.

प्र. त्वं जिह्वा किं करोषि ?  
 Q. What do you do with your tongue ?  
 उ. अहं जिह्वा रसयामि ।  
 R. I taste with my tongue.

प्र. त्वं दन्तैः किं करोषि ?  
 Q. What do you do with your teeth ?  
 उ. अहं दन्तैः चर्वयामि ।  
 R. I chew with my teeth ?

प्र. त्वं पादाभ्यां किं करोषि ?  
 Q. What do you do with your feet ?  
 उ. अहं पादाभ्यां चरामि ।  
 R. I move with my feet.

प्र. त्वं हस्ताभ्यां किं करोषि ?  
 Q. What do you do with your hands ?  
 उ. अहं हस्ताभ्यां वस्तूनि गृह्णामि ।  
 R. I take things with my hands.

प्र. त्वं अङ्गुलीभिः किं करोषि ?  
 Q. What do you do with your fingers ?  
 उ. अहं अङ्गुलीभिः गणयामि ।  
 R. I count with my fingers.

प्र. कण्ठः कुत्र वर्तते ?  
 Q. Where is the neck ?  
 उ. कण्ठः शिरसः अधस्तात् वर्तते ।  
 R. The neck is below the head.

प्र. कण्ठस्य अधस्तात् किं किं वर्तते ?  
 Q. What are there below the neck ?  
 उ. कण्ठस्य अधस्तात् उरः, उदरं, हस्तौ, पादौ एते वर्तन्ते ।  
 R. Below the neck there are chest, belly, hands and feet.

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## PLAY-GROUND

## क्रीड़ाग्रान्थम्

प्रश्नः—इदं किम् ?

Q. What is this ?

उत्तरम्—इदं क्रीड़ाग्रान्थम् ।

A. This is a play ground.

प्र. क्रीड़ाग्रान्थे बालाः किं कुर्वन्ति ?

Q. What do the boys do in the play-ground ?

उ. क्रीड़ाग्रान्थे बालाः क्रीडन्ति ।

A. The boys play in the play-ground.

प्र. बालाः कथं क्रीडन्ति ?

Q. How do the boys play ?

उ. बालाः कन्दुकैः क्रीडन्ति ।

A. The boys play with balls.

प्र. सः बालः किं करोति ?

Q. What is that boy doing ?

उ. सः बालः वक्रदण्डेन कन्दुकं ताढयति ।

A. That boy is striking the ball with the bat.

प्र. अन्यः किं करोति ?

Q. What is the other boy doing ?

उ. अन्यः स्वदण्डेन कन्दुकं प्रतिरुणद्धि ।

A. The other boy stops the ball with his bat.

प्र. अहो ! इदानीं किं आसीत् ?

Q. Oh ! What has happened now ?

उ. कन्दुकः उभौ अपि वञ्चयित्वा धाचितः ।

A. The ball has escaped from both of them and run away.

प्र. अयं अपरः कुतो धावति ?

Q. Why the other boy is running ?

उ. अयं कन्दुकं ग्रहीतुं धावति ।

A. He is running to catch the ball.

प्र. कुतः सर्वे बालाः करतालं कुर्वन्ति ?

Q. Why all the boys are making claps ?

उ. अयमपि कन्दुकं अगृहीत्वा पतितः । अतः सर्वे हसन्ति,  
करतालं कुर्वन्ति च ।

A. This boy also did not catch the ball and fell down.  
So, all are laughing and clapping.

## THE SUN

सूर्यः

तातः—बाल ! सूर्यः कस्यां दिशि उदेति ?

*Father.* Son, in which direction the sun rises ?

सुतः—तात ! सूर्यः प्राच्यां दिशि उदेति ।

*Son.* Father ! the sun rises in the eastern direction.

तातः—सः कस्यां दिशि अस्तं गच्छति ?

*Father.* In which direction he sets ?

सुतः—सः प्रतीच्यां दिशि अस्तं गच्छति ।

*Son.* He sets out in the western direction.

तातः—सूर्येण अस्माकं किं प्रयोजनम् ?

*Father.* What is the use of the sun to us ?

सुतः—सूर्यः अस्माकं प्रकाशं, उष्णं च यच्छति ।

*Son.* The sun gives us light and heat.

तातः—सूर्यप्रकाशेन किं भवति ?

*Father.* What is the effect of the sun's light ?

सुतः—सूर्यप्रकाशेन अन्धकारः नश्यति ।

*Son.* The darkness disappears by the sun's light.

तातः—सूर्यस्य उष्णः किं करोति ?

*Father.* What does the heat of the sun do ?सुतः—सूर्यस्य उष्णः प्राणिनः रक्षति । किं च सूर्यः उष्ण-  
किरणैः मेघान् जनयति ।*Son.* The sun's heat protects the living beings. And  
the sun creates clouds with his hot rays.

तातः—सूर्यदेवं कुतः जनाः पूजयन्ति ?

*Father.* Why do people worship the sun god ?सुतः—सूर्यः ग्रहाणां अधिषः । अपि च स्वकिरणैः लोकान्  
रक्षति । अतः जनाः तं पूजयन्ति ।*Son.* The sun is the head of the planets. And also  
he protects the entire world. Therefore the  
people worship the Sun god.

Some of the names of the Sun god :—

“ आदिलः, सविता, सूर्यः  
खगः, पूषा, गमस्तिमान् ।  
सुवर्णसदृशः, भानुः,  
हिरण्यरेता:, दिवाकरः ॥

### रामायणकथा

1. अयोध्यायां दशरथः नाम राजा आसीत् ।
2. तस्य तिन्हः भार्याः आसन् ।
3. ताः क्रमेण कौसल्या, कैकेयी, सुमित्रा च ।
4. एतासु भार्यासु चत्वारः कुमाराः अजायन्त ।
5. तेषु प्रथमः रामः कौसल्यायाः पुत्रः ।
6. द्वितीयः भरतः कैकेय्याः पुत्रः ।
7. तृतीय-चतुर्थौ लक्ष्मण शत्रुघ्नौ सुमित्रायाः पुत्रौ ।
8. रामः पितुः आज्ञया वनं अगच्छत् ।
9. तेन सह लक्ष्मणः, सीता च अगच्छताम् ।
10. रावणो नाम राक्षसः वने सीतां अहस्त ।
11. सः तां लङ्घानगरे अस्थापयत् ।
12. रामः कपिराजेन सुग्रीवेण, हनुमता च सख्यं अकरोत् ।
13. हनूमान् समुद्रं उलङ्घय लङ्घायां सीतां अपश्यत् ।
14. वानराः समुद्रे सेतुं अबध्नन् ।
15. रामः लङ्घां गत्वा सर्वान् राक्षसान् रावणं च जघान ।
16. ततः सः सीतया सह अयोध्यां प्राप ।
17. अयोध्यायां रामस्य पट्टाभिषेकः अभवत् ।

### THE STORY OF RĀMĀYANA

1. There was a king named Dasaratha in Ayodhya.
2. He had three consorts,
3. They were Kausalya, Kaikeyi and Sumitra.
4. Four sons were born to them.
5. Rama the first among them was the son of Kausalya.
6. Bharatha the second was the son of Kaikeyi.
7. Lakshmana and Satrughna, the third and the fourth, were the sons of Sumitra.
8. By the command of his father Rama left for the forest.
9. Lakshmana and Sita followed him.
10. A Rakshasa, Ravana by name, took away Sita.
11. He kept her at Lanka.
12. Rama made friendship with Sugriva the king of monkeys and Hanuman.
13. Hanuman jumped over the sea and saw Sita at Lanka.
14. The Monkeys built a bridge over the sea.
15. Rama went to Lanka and killed Ravana.
16. Then he returned Ayodhya with Sita.
17. The Coronation of Rama was celebrated at Ayodhya.

भागवतकथा

1. मथुरानगरे उग्रसेनः इति राजा आसीत् ।
2. तस्य कंसः इति पुत्रः, देवकी इति पुत्री च अभवताम् ।
3. कंसः कूरः, राक्षसगुणसहितश्च ।
4. सः भगिन्याः विवाहं वसुदेवेन सह अकारयत् ।
5. तौ दम्पती रथे उपवेश्य कंसः स्वयं रथं अचालयत् ।
6. मध्येमार्गं, 'रे कंस ! तव भगिन्याः अष्टमः गर्भः त्वां हनिष्यति' इति अशरीरिशब्दं कंसः अशृणोत् ।
7. एतत् श्रुत्वा कंसः भगिनीं, वसुदेवं च कारागृहे न्यक्षिपत् ।
8. देवक्याः पुत्रान् जातमात्रान् कंसः जघान ।
9. अष्टमगर्भे जातं पुत्रं वसुदेवः कंसभयात् नन्दगोपगृहं प्रापयति स्म ।
10. तत्र बलरामकृष्णौ अवर्धताम् ।
11. कंसः तौ हन्तुं राक्षसान् पैषयत् ।

THE STORY OF BHĀGAVATA

1. There was a king named Ugrasena in the city called Mathura.
2. He had a son Kamsa by name and a daughter called Devaki.
3. Kamsa was wicked and possessed the qualities of Demons.
4. He celebrated the marriage of his sister with Vasudeva.
5. Kamsa seated the couple in a chariot and he himself drove the chariot.
6. On the way, Kamsa heard an oracle thus 'Oh Kamsa, your sister's eighth child will kill you.'
7. Having heard this, Kamsa kept both Vasudeva and Devaki in prison.
8. Kamsa killed the sons of Devaki as and when they were born.
9. Vasudeva being afraid of Kamsa, sent the son of eighth delivery to the place of Nandagopa.
10. There Krishna grew up with Balarama.
11. Kamsa sent Rākshasas to kill both of them.

१२. पूतनाशकटासुरप्रभृतीन् राक्षसान् सर्वान् रामकृष्णौ  
अमारयताम् ।
१३. श्रीकृष्णः स्वमातुलं कंसं अमारयत् ।
१४. पश्चात् शिशुपाल-दन्तवक्त्रादीन् बहून् राक्षसांश्च अहनत् ।
१५. श्रीकृष्णः रुक्मिणीसत्यभामादिकाः अनेकसहस्र-  
संख्याकाः स्त्रियः उपयेमे ।
१६. सः पाण्डवानां साहाय्यं अकरोत् ।
१७. सः अर्जुनस्य सारथ्यमपि अकरोत् ।
१८. अर्जुनः भारतयुद्धे दुर्योधनादीन् बहून् दुष्टान् अमारयत् ।
१९. एवं बहून् दुर्जनान् हत्वा भूमारं अहरत् ।

वसुदेवसुं देवं  
कंसचाणूरमर्दनम् ।  
देवकी-परमानन्दं  
कृष्णं वन्दे जगद्गुरुम् ॥

१२. Rama and Krishna killed Pūtana, Sakāṭasura, Bakāsura and other Rakshasas.
१३. Sri Krishna killed Kamsa his maternal uncle.
१४. Thereafter he killed a number of Rakshasas like Siśupāla and Dantavaktra.
१५. Sri Krishna married Rukmini, Satyabhama and thousands of women.
१६. Sri Krishna helped Pandavas.
१७. He even served as a charioteer to Arjuna.
१८. Arjuna killed a number of wicked men like Duryodhana in the Bharatha battle.
१९. Thus he got rid of a number of wicked persons and relieved the world of evil persons.

महाभारतकथा



1. हस्तिनापुरे धृतराष्टः पाण्डुः इति द्वौ भ्रातरौ अवर्तेताम् ।
2. धृतराष्टः अन्धः, पाण्डुः पाण्डुरोगी ।
3. उयेष्ठः धृतराष्टः कनिष्ठाय पाण्डवे अर्धराज्यं अयच्छत् ।
4. धृतराष्टस्य दुर्योधनादयः शतं पुत्राः अभवन् ।
5. पाण्डोः धर्मराजः, भीमसेनः, अर्जुनः, नकुलः, सहदेवः इति पञ्च तनयाः आसन् ।
6. द्रौपदी पाण्डवानां धर्मपत्नी आसीत् ।
7. दुर्योधनः द्युतेन पाण्डवानां राज्यं अपाहरत् ।
8. राज्यभ्रष्टाः पाण्डवाः द्रौपद्या सह वनं अगच्छन् ।
9. ते वने बहुनि कषाणि अन्वभवन् ।
10. द्वादशवर्षपर्यन्तं ते वने न्यवसन् ।
11. त्रयोदशे वर्षे अज्ञातवासं विराटनगरे अकुर्वन् ।

THE STORY OF MAHĀBHĀRATA

1. There were two brothers Dhṛtarāṣṭra and Pāṇḍu in the city called Hastinapura.
2. Dhṛtarāṣṭra was blind and Pāṇḍu was a victim of leucoderma.
3. The elder brother Dhṛtarāṣṭra gave half of his kingdom to his younger brother Pāṇḍu.
4. Dhṛtarāṣṭra had hundred sons named Duryodhana, Duṣṣasana and the like.
5. Pāṇḍu had five sons Dharmarāja, Bhimasena, Arjuna, Nakula and Sahadeva.
6. Draupadi was the consort of the Pandavas.
7. After winning a gambling Duryodhana took the kingdom of Pandavas.
8. The Pāṇḍavas driven out from the kingdom went to forest along with Draupadi.
9. They met with a number of difficulties in the forest.
10. They spent twelve years in the forest.
11. They spent their thirteenth year in the city of Virāṭa in disguise.

१२. चतुर्दशे वर्षे 'पुनः राज्यं प्रत्यर्पय' इति दुर्योधनं  
अपृच्छन् ।
१३. लोभी दुर्योधनः राज्यं दातुं नैच्छत् ।
१४. ततः कौरवपाण्डवानां मध्ये कुरुक्षेत्रे महत् युद्धं अभूत् ।
१५. भगवान् श्रीकृष्णः पाण्डवानां पक्षे आसीत् ।
१६. सः अर्जुनस्य रथसारथिश्च अभवत् ।
१७. भीष्मद्रोणादयः दुर्योधनपक्षीयाः सर्वे अर्जुनेन मारिताः ।
१८. दुर्योधन-दुश्शासनादयः भीमेन संहृताः ।
१९. ततः धर्मराजः पद्माभिषेकमङ्गलं अन्वभवत् ।

१२. In the fourteenth year they demanded Duryodhana to give back the kingdom.
१३. The greedy Duryodhana did not desire to return the kingdom.
१४. Then, there took place a great war between the kauravas and Pandavas at Kurukshetra.
१५. Lord Krishna sided to the Pandavas.
१६. He served as the charioteer of Arjuna.
१७. Bhishma, Drona and the like were killed by Arjuna.
१८. Duryodhana, Dussasana and others were killed by Bhima.
१९. Afterwards Dharmaraja enjoyed his coronation.

Translate into English:—

**पितुः आज्ञानुवर्तीं परशुरामः**

पुरा जमदग्निर्नाम पुनिः आसीत् । तस्य त्रयः पुत्राः  
अभवन् । तेषु कनिष्ठः परशुरामः । तस्य जननी कदाचित्  
विकृतमानसा भूत्वा होमाय तीर्थं उचिते काले न आहृतवती ।  
तस्याः मनोविकारं ज्ञात्वा जमदग्निः तां हन्तुं पुत्रान्  
आदिशत् ।

प्रथमौ द्वावपि सुतौ मातृहननं अन्यार्थं इति मत्वा  
तूष्णीं अभवताम् । तेन नितानं क्रुद्धो जमदग्निः परशुरामं  
अब्रवीत्—“वत्स, अग्रजौ मातरं च मारय” इति । सः  
पितुराज्ञां शिरसा वहन्, तथैव जननीं सोदरौ च हत्वा पितर-  
मुपजगाम ।

तेन कर्मणा अतिप्रीतो जमदग्निः, “वत्स, वरं बृणीष्व”  
इति व्याजहार । तदा परशुरामः, “मे माता, अग्रजौ च सजीवाः  
उच्छिष्युः” इति वरं वदे । जमदग्निरपि “तथाऽस्तु” इत्युक्त्वा  
कमण्डुलुजलेन तौन् अजीवयत् । पश्यत, पितुः आज्ञानुवर्तनेन  
परशुरामः पितृप्रीतिं, स्वजननीं, ज्येष्ठौ च सर्वं प्राप्तवान् ।  
अतः—“आज्ञा गुरुणां अविचारणीया ।”

Translate into Sanskrit:—

### SURPANAKHA EPISODE

Surpanakha was the younger sister of Ravana. One day Rama and Sita were sitting in their cottage. Lakshmana was cutting some woods out side of the cottage. Surpanakha came there and saw them. She wanted to become the wife of Rama.

She went near him and said, “Sir, I am Ravana's sister. My name is Surpanakha. I want to marry you. Kindly accept my request.” But Rama replied, “You see, my wife is here with me. There stands my younger brother, Lakshmana. He has no wife. If you can approach him certainly he will accept you as his wife.

Then Surpanakha went to Lakshmana. She said to him, “Your brother sent me to you. I want to be your wife.” Lakshmana said, “Oh innocent lady, I am the servant of Rama. Do you want to become the wife of a servant ?”

Surpanakha thought for a while. She came back to Rama and requested him again to marry her. At this moment Sita laughed. Surpanakha became angry and ran towards Sita to kill her. But Lakshmana immediately cut the nose and ears of Surpanakha with his sword.

Translate into English:—

“परधर्मः भयावहः”

कस्यचित् रजकस्य गृहे गर्दभः कुकुरश्च अभवताम् ।  
कस्यांचित् रात्रौ केचित् चोराः तस्य रजकस्य गृहं अविशन् ।  
तान् कुकुरः गर्दभश्च अपश्यताम् । कुकुरः भण्णं अकृत्वा  
तूष्णीं अभवत् । तं दृष्ट्वा गर्दभः आह—“मित्र, चोराः  
स्वामिनः गृहं प्रविशन्ति । कुतः त्वं तूष्णीं तिष्ठसि ?” इति ।

कुकुरः प्रत्यवदतः—“विशन्तु ते यथेच्छम् । अयं  
कथं स्वामी ? मह्यं पर्याप्तं अन्वं न यच्छति । प्रत्युत पदे पदे  
ताडयति” इति ।

एतत् प्रत्युत्तरं असहमानः स गर्दभः, स्वामिनं उत्था-  
पयितुं उच्चैः अक्रोशत् । अनेन गर्दभस्वरेण भीताः चोराः  
श्चिति तस्मात् गृहात् बहिः पलायामासुः । सुखसुमः रजकः  
रासभरावेण निद्राभङ्गं प्राप । स उत्थाय यदा गृहं परितः पश्यति  
तदा रासम् एव तत्र तिष्ठति सम् । सः अतिक्रोधेन स्वनिद्रा-  
भङ्गकारिणं तं रासमं महता लगुडेन शिरसि अताडयत् ।  
पश्यत ! अपरिचितजनप्रवेशं दृष्ट्वा भण्णं कुकुरस्य कर्म,  
न गर्दभस्य । यतः गर्दभः अन्यकर्म कुतवान् अतः दण्डाहति  
अन्वभवत् । अत एव वदन्ति—“परधर्मो भयावहः” इति ।

Translate into Sanskrit:—

A WOLF AND A STORK

Once a wolf killed a goat and ate it. A bone got struck up in its throat. Crying with severe pain he wandered about in the forest. Seeing a stork, the wolf begged of him, “Friend, take away the bone in my throat with the help of your long neck. I will give you a very big reward for your help.”

Accepting the request, the stork put its long neck into the mouth of the wolf and took out the bone.

The wolf was relieved of the pain and felt happy. The stork requested the wolf for the promised reward, but the wolf replied angrily, “what a stupid fellow you are ! when your neck was with in my mouth, I did not cut it into two with my teeth. I left you alive. Is that not enough reward for you ? ”

The stork went away repenting for the help he had rendered to a wicked person.

Translate into English:—

### स्वर्णाण्डजननी हंसी

कस्यचित् कृषीवलस्य कुटीरे काचित् हंसी अभवत् ।  
सा प्रतिदिनं एकं स्वर्णाण्डं जनयति स्म । वहुकुदुम्बी स  
कृषीवलः तं स्वर्णाण्डं आपणे विक्रीय तळब्धेन धनेन भोजनादि-  
मामग्रीः क्रीत्वा कुटम्बं पोषयन्नास्त ।

कस्मिंश्चित् दिने स कृषीवलः स्वमनसि एव-  
मचिन्तयत्—“अहो, अस्याः हंस्याः अण्डेन यथाकथंचित्  
नित्यजीवनं करोमि । न अन्यानिव धनी भवामि । हंसी तु  
महं प्रतिदिनं एकं स्वर्णाण्डं नियमेन ददाति । सत्यं, अस्याः  
उदरे वहूनि अण्डानि स्युः । यदि अहं अस्याः उदरं दारयेयं  
तर्हि एकदैव मे वहूनि स्वर्णाण्डानि लभ्येरन् । तानि सर्वाणि  
विक्रीय तळब्धेन धनेन वहूनि दुर्लभानि पण्यानि क्रीयेय ।  
तानि लाभाय विक्रीय धनवान् भविष्यामि” इति ।

एवं निश्चित्य सः तां हंसीं अखण्डयत् । हन्त! तस्याः  
उदरे किमपि अण्डं स नापश्यत् । सः स्वमूर्खतां प्रति पश्चात्तापं  
अभजत ।

“कुञ्जस्य लब्धं किञ्चिदपि नश्यति ।”

Translate into Sanskrit:—

### A CLEVER TRAVELLER

On a certain day in summer, a traveller was walking through a forest. When it became noon, he grew very thirsty and tired. As all the pools and rivers were dry, he could get no water anywhere to quench his thirst.

At last he came to the foot of a coconut tree. There were many coconuts on it. But the tree was very tall and the coconuts were beyond his reach.

Seeing many monkeys sitting on the tree the wise traveller hit upon a plan. He took a few stones from the ground and threw them repeatedly at the monkeys.

Thereupon the monkeys whose habit is to imitate others, plucked the coconuts and threw them at the traveller to hit him. He picked up those coconuts with great joy. He quenched his thirst with the sweet water in them and went on his way.

Common sense is the best companion for man.

Translate into English:—

### युक्तिशाली जम्बुकः

रात्रौ इतस्ततः सञ्चरन् कथित् जम्बुकः कूपे पपात् ।  
तस्मात् कूपात् उत्तरितुं तस्य शक्तिः नासीत् । सः कथश्चित्  
पुरापादाम्यां यत्कथित् आलम्ब्य आप्रभातं अन्तरेव  
अवर्तत ।

प्रभाते गृहस्य किङ्करी जलमुद्धर्तुं तं कूपं जगाम । सा  
रज्जुं घटे वध्वा, अन्तर्मोक्तुं अवनमन्ती कूपस्थितं शृगालं  
अपश्यत् । ततः सा गत्वा गृहे स्थितान् पुरुषान् आजुहाव ।

ते कूपतीरमागत्य घटीयन्तपात्रं उभयतो रुद्गत्वा वध्वा  
अन्तरमुच्चन् । जलेन साकं स शृगालः पात्रे अपतत् । किन्तु  
स युक्तिशाली स्वपादान् प्रसार्य चक्षुषी निमील्य मृताभिनयं  
कुर्वन् तस्मिन् जले काष्ठवत् पुष्टुवे ।

सर्वे तं मृतममन्यन्त । एवं मन्यमानास्ते तत्पात्रमुद्धत्य  
जलेन सह तं भूमौ अपवर्जयामासुः । स तु क्षणं मृतवत् स्थित्वा  
पश्यत्स्वेव तेषु शटिति एकेन पुतेन सन्निहितं इक्षुक्षेत्रं  
प्राविशन् ।

Translate into Sanskrit:—

### UNEQUAL FRIENDSHIP

A bear and a man were friends. They two were travelling through a forest. At noon, they both sat at the shade of a tree. The man, though oppressed by sleep, could not sleep as a fly often flew over his face.

Seeing this the bear thought, “I shall kill this fly that troubles my friend.” So thinking, he struck with his paw the fly that was on his face. The stroke did indeed kill the fly; but at the same time tore the face of the man. Therefore friendship with an unequal person is always dangerous.

### LEARNING IS GREATER THAN WEALTH

A brahmin had two sons. He gave all his property to his elder son. He gave no property to the younger. But he taught him all sciences. In course of time the elder son married. He became a father of some children.

He spent all his property on his family and became poor. But the younger son earned much wealth by his learning and lived happily. It is the learned man who is always happy.

### Some Moral Passages

#### EDUCATION

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।  
पात्रताद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥



Learning gives modesty ; by modesty man attains worthiness ; because of worthiness he obtains money : with money he is able to give Charity and from that he attains happiness.

सुखार्थी चेत् त्यजेद्विद्यां विद्यार्थी चेत् त्यजेत् सुखम् ।  
सुखार्थिनः कुतो विद्या कुतो विद्यार्थिनः सुखम् ॥

If you want comfort you should give up learning ; if you desire to acquire learning you should abandon comfort. How can a person who wants comfort acquire learning ? And how can a person enjoy comfort who wants to learn ?

आचार्यात् पादमादते पादं शिष्यः स्वमैथ्या ।  
पादं सत्रहचारिभ्यः पादं कालक्रमेण च ॥

A student gets one quarter of his learning from his teacher ; one quarter through his own intellect, another quarter from his class-mates and the last quarter in course of time.

विद्वत्वं च नृपत्वं च नैव तुल्यं कदाचन ।  
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते ॥

Scholarship and kingship can never be equal to each other. A king is honoured only in his own country while a scholar is honoured everywhere.

पुस्तकस्था च या विद्या परहस्ते च यद्धनम् ।  
कार्यकाले समुत्पन्ने न सा विद्या न तद्धनम् ॥

The learning which is only in books but not brought to memory, and the money that has been lent to others will not serve their purpose at the time of need.

नास्ति विद्यासमं चक्षुः नास्ति सत्यसमं तपः ।  
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम् ॥

There is no eye equal to learning ; there is no penance equal to truth ; there is no grief equal to attachment and no happiness equal to renunciation.

#### ON THE WICKED

त्यज दुर्जनसंसर्गं भज साधु समागमम् ।  
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम् ॥

Abandon the company of the wicked and get into good company. Do virtuous deeds day and night. Always bear in mind the instability of things.

दुर्जनः परिहृतव्यो विद्ययाऽलङ्कृतोऽपि सन् ।  
मणिना भूषितः सर्पः किमसौ न भयङ्करः ॥

A wicked person should be avoided though he is well educated. A serpent though adorned with a gem is certainly frightful.

दुर्जनेन समं सख्यं द्रेषं वापि न कारयेत् ।  
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

Do not make either friendship or enmity with wicked persons. If the coal is hot it burns the hand and if it is cold blackens it.

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।  
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥

The advice given to fools will make them angry and does not pacify them. A drink of milk given to serpents only increases their poison.

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।  
वसन्तकाले सम्प्राप्ते काकः काकः पिकः पिकः ॥

The crow is black, so also the cuckoo. There is no difference between the crow and the cuckoo. But during the spring the crow is distinguished as a crow and the cuckoo as a cuckoo (by their respective voices).

### ON THE VIRTUOUS

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।  
फलन्ति च परार्थेषु नात्महेतोर्महाद्रमाः ॥

The big trees provide shadow to others but themselves stand in the sun. They bear fruits only for others, not for their own sake.

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।  
अपकारिषु यः साधुः स साधुः सद्विरुच्यते ॥

What is the goodness in a man if he is good to those who helped him. Only such person is considered good who is kind even to those who have done him harm.

गुणवज्जनसंसर्गात् याति नीचोऽपि गौरवम् ।  
पृष्ठमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

Even a mean person gets honour by the association of great people just like the fibre is worn on the head by the contact of garland.

विकृतिं नैव गच्छन्ति सङ्गदोषेण साधवः ।  
आवेष्टिं महासर्पैः चन्दनं न विषायते ॥

Great men never change their nature though they get into contact with bad things. the sandal tree does not become poisonous though surrounded by serpents.

धनानि जीवितं चैव परार्थे ग्राज्ञ उत्सृजेत् ।  
तन्निमित्तं वरं त्यागो विनाशे नियते सति ॥

A wiseman should give up his wealth and life for others' sake. When the destruction of the both is sure it is better to sacrifice them for such cause.

महानुभावसंसर्गः कस्य नोचतिकारकः ।  
रथ्याम्बु जाहवीसङ्गात् त्रिदशैरपि वन्ध्यते ॥

The association of great persons elevates all. The street water also is adored by gods if it is mixed up with ganges.



#### ON GOOD SON

अजातमृतमूर्खाणां मृताजातौ सुतौ वरम् ।  
सकृद् दुःखकरावादौ, अन्तिमस्तु पदे पुदे ॥

Among the three kinds of sons, unborn, dead and foolish, those that are unborn or dead are preferable, for the first two cause grief but once, while the last gives grief at every step.

वरमेको गुणी पुत्रो न च मूर्खशतान्वयपि ।  
एकशन्द्रः तमो हन्ति न च तारागणोऽपि च ॥

A single son having good qualities is better than hundreds of fools. A single moon destroys the darkness while a group of stars cannot do so.

एकेनापि सुदृशेण पुष्पितेन सुगन्धिना ।  
वासितं तद्वनं सर्वं सुपुत्रेण कुलं तथा ॥

Even with a single good tree which is full of flowers and fragrance the whole forest becomes sweet smelling, just as a whole family becomes famous by one good son.

#### Words of Wisdom

सत्यं वद

Speak the truth.

धर्मं चर

Act according to virtue.

मातृदेवो भव

Treat mother as god.

पितृदेवो भव

Treat the father as god.

आचार्यदेवो भव

Treat the teacher as god.

अतिथिदेवो भव

Treat the guest as god.

अनन्तं न निन्द्यात्

Have no contempt for food.

श्रद्धया देयम्

Give away with pleasure.

अश्रद्धया अदेयम्

Don't give away with indifference.

कर्मणि एव अधिकारः ते

You are empowered only to do your duty.

गौरवं प्राप्यते दानात्

One is honoured by giving away.

**सर्वं परवशं दुःखम्**

Whatever you leave to other's control will  
be mere sorrow.

**सर्वं आत्मवशं सुखम्**

Whatever you have under thy control will be  
happiness.

**मात्रा समं नास्ति शरीरपोषणम्**

There is none else than mother who can foster

**चिन्तासमं नास्ति शरीरशोषणम्**

There is none else than worries to weaken the  
body.

**भायासमं नास्ति शरीरतोषणम्**

There is none else than wife who can make  
happy.

**विद्यासमं नास्ति शरीरभूषणम्**

There is no other ornament for the body other  
than learning.

**परोपकाराय सतां विभूतयः**

The asset of noble persons is only to help others.

**सन्तोषतुल्यं धनं अस्ति नान्यत्**

There is no other wealth than contempt.

**कालः करोति कार्याणि**

The time alone fulfils all works.

**अतिपरिचयात् अवज्ञा**

Too much familiarity breeds contempt.

**अरक्षितं तिष्ठति दैवरक्षितम्**

Whatever is unprotected by us is being protected  
by the Almighty.

**श्वः कार्यं अद्य कुर्वीत**

Do the work intended for tomorrow today itself.

**सत्सङ्गत्वे निस्सङ्गत्वम्**

Detachment arises from association with good  
people.

**कुर्यात् आहारं प्राणसन्धारणार्थम्**

Eat to live.

**संहृतिः कार्यसाधिका**

Unity achieves the object.

**न बन्धुमध्ये धनहीनजीवनम्**

Live not in poverty in the midst of kinsmen.

**न वदति सुजनः करोत्येव**

Good people do not talk ; but act.

**किं जीवितेन पुरुषस्य निरक्षरेण**

The life of an illiterate is a waste.

**गतानुगतिको लोकः**

People imitate each other.

**विधिरहो बलवानिति मे मतिः**

I consider the fate alone is all powerful.

**दुःखिते कुरु दयाम्**

Have compassion for the suffering.

**सततं वाग्भूषणं भूषणम्**

Eloquence is an ornament at all times.

**विद्याविहीनः पशुः**

An uneducated is a beast.

**लोकाः समस्ताः सुखिनो भवन्तु**

May all live happily.

**सर्वे भद्राणि पश्यन्तु**

May all witness prosperity.

**ॐ शान्तिः शान्तिः शान्तिः**

Om, Peace, peace, peace.

## FIFTH PART

(Roots and Verbal Derivatives)

**(धात्रः क्रियापदानि च)**

It is a common fact that every part of speech in a language—whether it is a noun, a pronoun, an adjective, a verb, an adverb or an indeclinable—derives its form from the root in that language just like the branches, leaves, fruits etc. of a tree, from its roots.

The Sanskrit language possesses more than 2200 roots from which all the forms in Sanskrit language have been derived.

These roots are arranged into ten groups and they are having separate conjugational signs of their own.

In this book, a few roots which are used very commonly, are only given. A thorough study of these roots is sufficient to enable one to handle this Language satisfactorily.

### SANSKRIT VERBS AND TERMINATIONS

The Roots are generally divided into three groups:

(1) Atmanepada (2) Parasmaipada, (3) Ubhayapada.

Each verb has six tenses and four moods as shown below :—

S. No.	Sanskrit terms	English terms	Time
1.	लृ	Present tense	Present
2.	लुङ्	Imperfect	
3.	लुङ्	Aorist	
4.	लिङ्	Perfect tense	
5.	लुङ्	First future	
6.	ल्लृ	Second future	
7.	ल्लृ	Conditional mood	
8.	विधिलिङ्	Potential mood	Potentiality
9.	आशीर्लिङ्	Benedictive mood	Benediction
10.	लोङ्	Imperative mood	Imperative

NOTE: Only the forms of present-tense, imperfect-tense, second future and imperative moods are given for some roots in the next few pages.

### Personal Terminations

Parasmaipada		Atmanepada	
Present Tense			
III. Per.	ति	तः	अन्ति
II. Per.	सि	थः	थे
I. Per.	मि	वः	मः
Imperfect (past) Tense			
III. Per.	त	तम्	अन्
II. Per.	स्	तम्	त
I. Per.	अम्	व	म
Future Tense			
III. Pers.	ष्यति	ष्यतः	ष्यन्ति
II. Pers.	ष्यसि	ष्यथः	ष्यथे
I. Pers.	ष्यामि	ष्यावः	ष्यामः
Imperative Mood			
III. Per.	तु, तात्	ताम्	अन्तु
II. Per.	-,	तात्	तम्
I. Per.	आनि	आव	आम

## PARSMAIPADA TERMINATIONS

गम् (गच्छ) Gam (Gach) = To go

Present-tense			
Person	Singular	Dual	Plural
3rd	गच्छति gacchati He goes	गच्छतः gacchatah They two go	गच्छन्ति gacchanti They go
2nd	गच्छसि gacchasi Thou go	गच्छथः gacchathah You two go	गच्छथ gacchatha You go
1st	गच्छामि gacchāmi I go	गच्छावः gacchāvah We two go	गच्छामः gacchāmah We go
Imperfect (Past) tense			
3rd	अगच्छत् agacchat He went	अगच्छतोम् agacchatām They two went	अगच्छन् agacchan They went
2nd	अगच्छः agacchah Thou went	अगच्छतम् agacchatam You two went	अगच्छत agacchata You went

1st	अगच्छम् agaccham I went	अगच्छाव agacchāva We two went	अगच्छाम् agacchāma We went
Future-tense			
Person	Singular	Dual	Plural
3rd	गमिष्यति gamiṣyati He will go	गमिष्यतः gamiṣyatah They two will go	गमिष्यन्ति gamiṣyanti They will go
2nd	गमिष्यसि gamiṣyasi Thou will go	गमिष्यथः gamiṣyathah You two will go	गमिष्यथ gamiṣyatha You will go
1st	गमिष्यामि gamiṣyāmi I will go	गमिष्यावः gamiṣyāvah We two will go	गमिष्यामः gamiṣyāmah We will go
Imperative mood			
3rd	गच्छतु, गच्छतात् gacchatu, gacchatāt Let him go	गच्छतर्हं gacchatām Let they two go	गच्छन्तु gacchantu Let they go
2nd	गच्छ, गच्छतात् gaccha, gacchatāt Let thou go	गच्छतं gacchatam Let you two go	गच्छत gacchata Let you go

1st गच्छानि	गच्छाव	गच्छाम
gacchāni	gacchāva	gacchāma
Let me go	Let us two go	Let us go

## ATMANEPADA TERMINATIONS

बृत् (Vṛt) = to be

Present-tense

Person Singular	Dual	Plural
3rd वर्तते	वर्तते	वर्तन्ते
vartate	vartete	vartante
He is	They two are	They are
2nd वर्तसे	वर्तेथे	वर्तध्वे
vartase	vartethe	vartadhve
Thou are	You two are	You are
1st वर्ते	वर्तावहे	वर्तामहे
varte	vartāvahē	vartāmahe
I am	We two are	We are
Imperfect-tense		
3rd अवर्तत	अवर्तेतां	अवर्तन्त
avartata	avartetām	avartanta
He was	They two were	They were
2nd अवर्तथाः	अवर्तेथां	अवर्तध्वम्
avartathāḥ	avartethām	avartadhvam
Thou were	You two were	You were

1st अवर्ते	अवर्तावहि	अवर्तामहि
avarte	avartāvahi	avartāmahi
I was	We two were	We were

## Future-tense

3rd वर्तिष्यते	वर्तिष्येते	वर्तिष्यन्ते
vartiṣyatē	vartiṣyete	vartiṣyante
He will be	They two will be	They will be
2nd वर्तिष्यसे	वर्तिष्यथे	वर्तिष्यध्वे
vartiṣyase	vartiṣyethē	vartiṣyadhvē
Thou will be	You two will be	You will be
1st वर्तिष्ये	वर्तिष्यावहे	वर्तिष्यामहे
vartiṣyē	vartiṣyāvahē	vartiṣyāmahe
I will be	We two will be	We will be

## Imperative-mood

3rd वर्ततां	वर्तेतां	वर्तन्ताम्
vartatām	vartetām	vartantām
Let him be	Let they two be	Let they be
2nd वर्तस्व	वर्तेथां	वर्तध्वम्
vartasva	vartethām	vartadhvam
Let thou be	Let you two be	Let you be
1st वर्ते	वर्तावहि	वर्तामहि
varte	vartāvahi	vartāmahi
Let me be	Let us two be	Let us be

कृ (कर्) = Kṛ (Kar) To do

(UBHAYAPADI)

Parasmaipada Terminations

Present-tense		
Person Singular	Dual	Plural
3rd करोति karoti He does	कुरुतः kurutah They two do	कुर्वन्ति kurvantī They do
2nd करोषि karoṣi Thou do	कुरुथः kuruthah You two do	कुरुथ kurutha You do
1st करोमि karomi I do	कुर्वः kurvah We two do	कुर्मः kurmah We do
Imperfect-Tense		
3rd अकरोत् akarot He did	अकुरुतां akurutām They two did	अकुर्वन् akurvan They did
2nd अकरोः akaroh Thou did	अकुरुतं akurutam You two did	अकुरुत akuruta You did

1st अकरवं akaravam I did	अकुर्वे akurva We two did	अकुर्म akurma We did
Future-Tense		
3rd करिष्यति kariṣyati He will do	करिष्यतः kariṣyataḥ They two will do	करिष्यन्ति kariṣyanti They will do
2nd करिष्यसि kariṣyasi Thou will do	करिष्यथः kariṣyathah You two will do	करिष्यथ kariṣyatha You will do
1st करिष्यामि kariṣyāmi I will do	करिष्यावः kariṣyāvah We two will do	करिष्यामः kariṣyāmah We will do
Imperative-mood		
3rd करोतु, कुरुतात् karotu, kurutāt Let him do	कुरुतां kurutām Let them two do	कुर्वन्तु kurvantū Let them do
2nd कुरु, कुरुतात् kuru, kurutāt Let thou do	कुरुतं kurutam Let you two do	कुरुत kuruta Let you do
1st करवाणि karavāṇi Let me do	करवाव karavāva Let us two do	करवाम karavāma Let us do

## Future-Tense

3rd	<b>भविष्यति</b> bhaviṣyati He will be	<b>भविष्यतः</b> bhaviṣyataḥ They two will be	<b>भविष्यन्ति</b> bhaviṣyanti They will be
2nd	<b>भविष्यसि</b> bhaviṣyasi Thou will be	<b>भविष्यथः</b> bhaviṣyathah You two will be	<b>भविष्यथ</b> bhaviṣyatha You will be
1st	<b>भविष्यामि</b> bhaviṣyāmi I will be	<b>भविष्यावः</b> bhaviṣyāvah We two will be	<b>भविष्यामः</b> bhaviṣyāmāḥ We will be
Imperative-mood			
3rd	<b>अस्तु, स्तात्</b> astu, stāt Let he be both be	<b>स्तां</b> stām Let they be	<b>सन्तु</b> santu Let they be
2nd	<b>एधि, स्तात्</b> edhi, stāt Let thou be	<b>स्तं</b> stam Let you two be	<b>स्त</b> sta Let you be
1st	<b>असानि</b> asāni Let I be	<b>असाव</b> asāva Let we two be	<b>असाम</b> asāma Let we be

**अस्** (as) = To be  
(PARASMAIPADI)

## Present - tense

	Singular	Dual	Plural
3rd	<b>अस्ति</b> asti He is	<b>स्तः</b> stah They two are	<b>सन्ति</b> santi They are
2nd	<b>असि</b> asi Thou are	<b>स्थः</b> sthah You two are	<b>स्थ</b> stha You are
1st	<b>अस्मि</b> asmi I am	<b>स्वः</b> svah We two are	<b>स्मः</b> smah We are
Imperfect-Tense			
3rd	<b>आसीत्</b> āśit He was	<b>आस्ता॑</b> āstām They two were	<b>आसन्</b> āsan They were
2nd	<b>आसीः</b> āśih Thou were	<b>आस्तं</b> āstam You two were	<b>आस्त</b> āsta You were
1st	<b>आसं</b> āsam I was	<b>आस्व</b> āsva We two were	<b>आसम्</b> āsma we were

## VOICE

There are three kinds of voices in Sanskrit (1) Active voice (**कर्तृतेरि प्रयोगः**), (2) Passive voice (**कर्मणि प्रयोगः**), (3) Impersonal voice (**भावे प्रयोगः**). Impersonal voice is rare in usage. Therefore examples for Active and Passive voices are only given below:

Voice	Subject	Object	Predicate
Active Voice	अहं aham I	पाठं pāṭham lesson	पठामि paṭhāmi read
	(I read the lesson)		

Passive Voice	मया mayā By me	पाठः pāṭhah lesson	पठ्यते paṭhyate is read
	(The lesson is read by me)		

**NOTE :** In the active voice the subject is used in Nominative case, object in Accusative case and the Predicate (verb) in active form. The verb agrees with the subject.

## VOICES IN SENTENCES

### Active Voice

पिता बालं नयति

pitā bālam nayati

The father takes the boy

अश्वाः जलं पिबन्ति

aśvāḥ jalam pibanti

Horses drink water

गजः कासारं तरति

gajah kāsāram tarati

Elephant crosses the tank

अग्निः गृहं दहति

agnih gṛham dahati

The fire burns the house

अहं गृहं पश्यामि

aham gṛham paśyāmi

I see the house

भटः देशं त्यजति

bhaṭah deśam tyajati

The soldier leaves the country

### Passive Voice

पित्रा बालः नीयते

pitrā bālaḥ nīyate

The boy is being taken by the father

अश्वैः जलं पीयते

aśvaiḥ jalam piyate

The water is drunk by horses

गजेन कासारः तीर्यते

gajena kāsārah tīryate

The tank is crossed by elephant

अग्निना गृहं दह्यते

agninā gṛham dāhyate

House is burnt by the fire

मया गृहं दृश्यते

mayā gṛham dṛśyate

The house is seen by me

भटेन देशः त्यज्यते

bhaṭenā desah tyajyate

The country is left by the soldier

**भूत्यः भारं वहति**  
bhṛtyah bhāram vahati  
A Servant carries the weight

**धाता नरान् सृजति**  
dhātā narān sṛjati  
The God of creation creates the people

**अहं अन्नं खादामि**  
aham annam khādāmi  
I eat food

Some Verbs in their Active and Passive forms  
in Present-tense

Root	Active form	Passive form
गम् (गच्छ्) gam (gacch)	गच्छति gacchati	गम्यते gamyate
पठ् paṭh	पठति paṭhati	पठ्यते paṭhyate
त्यज् tyaj	त्यजति tyajati	त्यज्यते tyajyate
दह् dah	दहति dahati	दह्यते dahyate

**भूत्येन भारः उद्धते**  
bhṛtyena bhārah uhyate  
The weight is carried by the servant

**धात्रा नराः सृज्यन्ते**  
dhātṛā narāḥ sṛjyante  
The people are created by the God of creation

**मया अन्नं खाद्यते**  
mayā annam khādyate  
The food is eaten by me

<b>पा (पिब्)</b> pā (pib)	<b>पिबति</b> pibati	<b>पीयते</b> piyate
<b>कृ (कर्)</b> kṛ (kar)	<b>करोति</b> karoti	<b>क्रियते</b> kriyate
<b>दा (यच्छ्)</b> dā (yacch)	<b>यच्छति</b> yacchati	<b>दीयते</b> diyate
<b>वह्</b> vah	<b>वहति</b> vahati	<b>उद्धते</b> uhyate
<b>दश् (पश्य)</b> drś (paśy)	<b>पश्यति</b> paśyati	<b>दृश्यते</b> drśyate
<b>स्था (तिष्ठ्)</b> sthā (tiṣṭh)	<b>तिष्ठति</b> tiṣṭhati	<b>स्थीयते</b> sthīyate
<b>नी (नय्)</b> nī (nay)	<b>नयति</b> nayati	<b>नीयते</b> niyate
<b>भू (भव्)</b> bhū (bhav)	<b>भवति</b> bhavati	<b>भूयते</b> bhūyate
<b>लिख्</b> likh	<b>लिखति</b> likhati	<b>लिख्यते</b> likhyate

## SOME VERBAL DERIVATIVES INDECLINABLES

(a) *The present participles* are formed by adding अत् (at) to the roots :

e.g. गच्छ + अत् = गच्छत् = going.  
gacch+at=gacchat

(b) *The infinitive of purpose* will be formed by adding तुम् (tum) to the roots :

e.g. गम् + तुम् = गन्तुम् = to go.  
gam+tum=gantum

(c) *The indeclinable past participles* are formed by adding त्वा (tvā) to the roots :

e.g. श्रु + त्वा = श्रुत्वा = having heard.  
śru+tvā=śrutvā

(d) A suffix य (ya) is used in the place of त्वा (tvā) when a preposition is prefixed to the roots :

e.g. अनु + भू + य = अनुभूय = having enjoyed.  
anu+bhū+ya=anubhuya

(e) *The present participle* is formed by adding तवत् (tavat) for parasmaipada roots and आन (ana) or मान (mana) for Atamanepada roots :

e.g. parasmaipada : कृ+तवत्=कृतवत् = One who is doing. (kṛ+tavat=kṛtavat)

Ātmanepada : लभ+मान=लभमान=labh+māna=labhamāna  
one who is getting.

(f) *Past passive participle* is formed by adding त (ta) to the roots :

e.g. कृ + तम् = कृतम् = that which was done  
kṛ+tam=kṛtam

(g) *Potential participle* is formed by adding तव्य (tavya) to the roots.

e.g. गं + तव्यम् = गन्तव्यम् = should go.  
gam+tavyam=gantavyam

*Note :* The sentences pertaining the above verbal derivations are given in the next few pages.

### (a) Sentences with Present Participles

Subject	Present participle	Verb
रामः Rāmāḥ	गच्छन् gacchan	अवर्तत avartata
		Rama was going.
सीता Sītā	वदती vadati	अभवत् abhavat
		Seetha was speaking.

<i>Subject</i>	<i>Present participle</i>	<i>Verb</i>
बालः Bālah	क्रीडन् kriḍan	अपश्यत् apasyat
The boy saw, while playing.		
कर्म Karma	कुर्वन् kurvan	अपतत् apatat
He fell down while doing work.		
अहं Aham	खादन् khādan	अस्मि asmī
I am eating.		
सः Sah	धावन् dhāvan	पिबति pibati
He drinks when he is running.		
त्वं Tvam	पिबन् piban	आगच्छसि āgacchasi
You come drinking.		
पुस्तकं Pustakam	पश्यन् paśyan	लिखति likhati
He writes the book, looking at it.		
कथां kathām	कथयन् kathayan	अस्ति asti
He is telling the story.		

*Note:* The words ending in present participle will agree with the gender of qualifying noun or pronoun.

(b) **The Infinitive purpose ending in तुम्**

<i>Subject</i>	<i>Infinitive purpose</i>	<i>Verb</i>
अहं aham	गन्तु gantum	इच्छामि icchāmi
I want to go.		
मातरं Mātaram	द्रष्टुं draṣṭum	गच्छति gacchati
He goes to see his mother.		
माधवः Mādhavah	पठितुं paṭhitum	इच्छति icchatī
Mādhava wants to read.		
बालः Bālah	क्रीडितुं kriḍitum	आगच्छति āgacchati
The boy comes to play.		
त्वं Tvam	कर्तुं kartum	शक्नोषि saknoṣi
You are able to do.		
सः Sah	लिखितुं likhitum	पठति paṭhati
He reads to write.		
अहं Aham	धावितुं dhāvitum	प्रयते prayate
I try to run.		

<i>Subject</i>	<i>Infinitive purpose</i>	<i>Verb</i>
गोपालः Gopālah	खातुं khātum	गतवान् gatavān
Gopala went to eat.		
रामः Rāmah	पठितुं paṭhitum	याति yāti
Rama goes to read		
जलं Jalam	पातुं pātum	धावति dhāvati
He runs to drink water		

## (c) Indeclinable Past participle ending in त्वा (tvā)

<i>Subject</i>	<i>Past participle</i>	<i>Verb etc.</i>
पाठशालां Pāṭhaśālām	गत्वा gatvā	पाठं पठति pāṭham paṭhati
Having gone to the school he reads the lesson.		
पाठं pāṭham	पठित्वा paṭhitvā	पुस्तके लिखति pustake likhati
Having read the lesson he writes in the book.		
अन्नं Annam	खात्वा khātvā	सुखं निद्राति sukham nindrāti
Having taken meals he sleeps happily.		

<i>Subject</i>	<i>Past participle</i>	<i>Verb</i>
उद्याने Udyāne	क्रीडित्वा kriḍitvā	वेगेन धावति vegena dhāvati
Having played in the garden he runs fast.		
स्नानं Snānam	कृत्वा kṛtvā	भोजनं करोति bhojanam karoti
Having taken the bath he takes meals.		
अत्र Atra	स्थित्वा sthitvā	सूर्यं पश्यति sūryam paśyati
Having stood here he sees the sun.		
मार्गे Mārgē	धावित्वा dhāvitvā	पतति patati
Having run on the way he falls.		
चन्द्रं Candram	दृष्ट्वा dr̥ṣtvā	हसति hasati
Having seen the moon he laughs.		
वने vane	आटित्वा aṭitvā	श्राम्यति śrāmyati
Having wandered in the forest he is tired.		
अहं aham	खात्वा snātvā	खादामि khadāmi
Having taken bath, I eat		

*Note:* These sentences can be translated as 'after reaching the school he reads' etc.

## (d) Indeclinable Past participles ending in (ya)

<i>Subject</i>	<i>Indeclinable past participle</i>	<i>Verb</i>
अत्र Atra	आगत्य āgatya	वदति vadati
		Having come here, he speaks.
तं Tam	अनुगम्य anugamya	करोति karoti
		Having followed him, he does.
पाठं Pāṭham	विलिख्य vilikhya	दर्शयति darśyatī
		Having written the lesson, he shows.
जलं Jalam	निपीय nipīya	गच्छति gacchatī
		Having drunk the water, he goes.
देवं Devam	संदृश्य sandṛṣya	नमति namati
		Having seen the god, he salutes.
ग्रामात् Grāmāt	प्रस्थाय prasthāya	अगच्छत् agacchat
		Having started from the village he went
सहसा Sahasā	प्रधाव्य pradhāvya	अपश्यत् apaśyat
		Having run quickly, he saw.

<i>Subject</i>	<i>Indeclinable past participle</i>	<i>Verb</i>
सर्वे Sarvē	संभूय sambhūya	तिष्ठन्ति tiṣṭhanti
		Having assembled, they all stand.
पादयोः Pādayoh	निपत्य nipatya	प्रार्थयते prarthayate
		Having fallen on the feet, he requests.
मित्रं mitram	सन्त्यज्य santhyajya	गच्छामि gacchāmi
		Having left my friend, I go

*Note :* In these sentences, prepositions are prefixed to the roots.

## (e) Present participle ending in तवत् (tavat)

<i>Subject</i>	<i>Object</i>	<i>Present participle</i>
गोपालः Gopālah	पाठशालां paṭhaśalām	गतवान् gatavān
		Gopāla has gone to the school.
सः Sah	ग्रामात् grāmat	आगतवान् āgatavān
		He has come from the village.
रात्रौ Rātrau	सम्यक् samyaṅ	पठितवान् paṭhitavān
		He has read well in the night.

<i>Subject</i>	<i>Object</i>	<i>Present participle</i>
गुरुः Guruḥ	स्नानं snānam	कृतवान् kṛtavān
Teacher has taken bath.		
चोरः Cōrah	चोरयित्वा cōrayitvā	धावितवान् dhāvitavān
The thief has stolen and ran away.		
कुक्कुरः Kukkurah	कूपे küpe	पतितवान् patitavān
The dog has fallen into the well.		
बलीवर्दः Balīvardah	तृणानि tr̥ṇāni	खादितवान् khāditavān
The bull has eaten the grass.		
मयूरः Māyūrah	सर्पं sarpam	दृष्टवान् dṛṣṭavān
The peacock has seen the serpent.		
रुग्णः Rugṇah	आ॒षधं auṣadham	पीतवान् pitavān
The sickman has drunk medicine.		

*Note:* These present participles can also be used as adjectives.

## (f) Past passive participles

<i>Subject</i>	<i>Object</i>	<i>Past passive participle</i>
रामेण Rāmeṇa	ग्रामः grāmaḥ	गतः gataḥ
The village was reached by Rama.		
बालेन Bālena	उद्याने udyāne	क्रीडितम् kriḍitam
It was played by the Boy in the garden.		
मया Mayā	गृहे gṛhe	स्थितम् sthitam
It was stayed by me in the house.		
त्वया Tvayā	किं kim	कृतम् kṛtam
What was done by you?		
बालेन Bālena	सत्वरं satvaram	धावितम् dhāvitam
It was run fast by the boy. i.e., The boy ran fast.		
पित्रे Pitre	पत्रं patram	लिखितम् likhitam
A letter was written to the father.		

<i>Subject</i>	<i>Object</i>	<i>Past participle</i>
सीता Sītā	हनुमता hanumatā	दृष्टा dṛṣṭā
Sītā was seen by Hanumān.		

बृक्षे Vṛkṣe	काकः kākah	उपविष्टः upaviṣṭah
The crow perched on the tree.		

मत्स्यः Matsyah	तटाके taṭāke	पतितः patitah
The fish has fallen in the lake.		

Note : These participles are used in Active sense also.

#### (g) Potential participle ending in तव्य (tavya)

<i>Subject</i>	<i>Object</i>	<i>Potential participle</i>
मया Mayā	सन्मार्गे sanmārge	गन्तव्यम् gantavyam
I should walk in the path of good people.		
त्वया Tvayā	उद्याने udyāne	क्रीडितव्यम् kriḍitavyam
You should play in the garden.		
वर्षासु Varṣāsu	गृहे gṛhe	स्थातव्यम् sthātavyam
One should stay in the house during winter.		

<i>Subject</i>	<i>Object</i>	<i>Potential participle</i>
पुण्यं Puṇyam	कर्म karma	कर्तव्यम् kartavyam.

One should do the sacred duty.

युद्धे Yuddhe	अशक्तैः aśaktaiḥ	धावितव्यम् dhāvitavyam
The weak persons should run away in war.		

शुद्धं Suddham	अन्नं annam	खादितव्यम् khāditavyam
One must eat clean food.		

अद्भुतं Adbhutam	नाटकं nāṭakam	द्रष्टव्यम् draṣṭavyam
A remarkable drama should be seen		

रुग्णैः Rugñaiḥ	औषधं auṣadham	पातव्यम् patavyam
The madicine should be drunk by sickmen		

सर्वैः Sarvaiḥ	सत्यं satyam	वक्तव्यम् vaktavyam
Truth should be spoken by all		

माणवकैः maṇavakaiḥ	पाठः pāṭhah	पठितव्यः paṭhitavyah
The lesson should be studied by students		

## PREPOSITIONS

**(उपसर्गः)**

Prepositions are used before verbs. (1) They stress the original sense of the roots in some cases. (2) But they modify the sense of the roots in most cases.

1. शास् (Sams) = to praise, शस्तः (Sastah)=praised,  
प्रशस्तः (Prasastah) = well praised

2. हृ (हर) = to take away. (The original meaning of this root is changed by prepositions as given below :—

(a) प्रहारः = Prahārah	Beating
(b) आहारः = Āhārah	Food
(c) संहारः = Samhārah	Killing
(d) विहारः = Vihārah	Playing
(e) परिहारः = Parihārah	Remedy

A sloka runs thus :

उपसर्गेण धात्वर्थो बलादन्यत्र नीयते ।  
upasargeṇa dhatvartho balād anyatra niyate.  
प्रहार-आहार-संहार विहार-परिहार-वत् ॥

prahāra ahāra samhāra vihāra pariḥāra vat

The original sense of roots is changed when prepositions are prefixed to the verbs as in the words 'Prahāra' etc. mentioned above. It should be noted that the original meaning of the root 'हृ', is entirely changed when it is prefixed with different prepositions.

Preposition	Meaning	Example
अति ati	goes over,	अतिक्राम्यति atikramyati crosses over
अधि adhi	above, over, upon	अधिगच्छति adhigacchati gets or knows
अनु anu	after, to follow, like	अनुयाति anuyāti follows
अभि abhi	near to, to, unto	अभिगच्छति abhigacchati goes near to
अव ava	down, of	अवरोहति avarohati descends
आ ā	from, reversing to	आबल्यात् ābalyāt from childhood
उद् ud	up, above	उद्गच्छति udgacchati goes up

<b>उप</b>		<b>उपयाति</b>
upa		upayāti
	near, next to, less	approaches
<b>नि</b>		<b>निषीदति</b>
ni		niṣīdati
	down, in, on	sits down
<b>निस्</b>		<b>निष्क्रामति</b>
nis		niṣkrāmati
<b>निर्</b>		goes out
nir	out	
<b>प्रति</b>		<b>प्रतिवदति</b>
prati		prativadati
	at, against	answers
<b>प्र</b>		<b>प्रधावति</b>
pra		pradhāvati
	before, forward	runs forward
<b>वि</b>		<b>विस्मरति</b>
vi		vismarati
	apart, separation	forgets
<b>सम्</b>		<b>संगच्छते</b>
sam		samgacchate
	with, together with, being conjoined with	joins with

**विवर्यक-निषेधार्थकक्रियाः**

<i>Command</i>	<i>Prohibition</i>
<b>त्वं गच्छ</b>	<b>त्वं मा गच्छ</b>
tvam gaccha	tvam mā gaccha
You go	(You) don't go
<b>त्वं आगच्छ</b>	<b>त्वं मा आगच्छ</b>
tvam āgaccha	tvam mā āgaccha
You come	(You) don't come
<b>त्वं वद</b>	<b>त्वं मा वद</b>
tvam vada	tvam mā vada
You speak	(You) don't speak
<b>त्वं पठ</b>	<b>त्वं मा पठ</b>
tvam paṭha	tvam mā paṭha
You read	(You) don't read
<b>त्वं लिख</b>	<b>त्वं मा लिख</b>
tvam likha	tvam mā likha
You write	(You) don't write
<b>त्वं तिष्ठ</b>	<b>त्वं मा तिष्ठ</b>
tvam tiṣṭha	tvam mā tiṣṭha
You stand	(You) don't stand

त्वं कुरु  
tvam kuru  
You do

त्वं पश्य  
tvam paśya  
You see

*Note:* Second person imperative mood forms are used in order to denote the things to do and not to do.

त्वं मा कुरु  
tvam mā kuru  
(You) don't do

त्वं मा पश्य  
tvam mā paśya  
(You) don't see

## SOME CLASSIFIED NOUNS

### 1. TIME

कालः

Kṣaṇah	क्षणः	One Second
Muhūrtah	मुहूर्तः	1½ Hours
Ahorātram	अहोरात्रम्	Day and Night
Pakṣah	पक्षः	Fortnight
Suklapakṣah	शुक्लपक्षः	The bright half of the Month
Krishnapakṣah	कृष्णपक्षः	The dark half of the Month
Māsaḥ	मासः	Month
R̥tuḥ	ऋतुः	Season
Ayanam	अयनम्	Moving (of the Sun)
Uttarāyaṇam	उत्तरायणम्	Summer solstice (six months)
Dakshināyaṇam	दक्षिणायनम्	Winter solstice (six months)
Vatsarah	वत्सरः	Year
Prabhātam, Prātah	प्रभातम्, प्रातः	Morning
Sāyam	सायं	Evening
Niśā, Rātrih	निशा, रात्रिः	Night
Adya	अद्य	To-day
Svah	श्वः	To-morrow
Hyah	ह्यः	Yester-day
Paraśvah	परश्वः	Day-after-Tomorrow
Dinam	दिनम्	Day
Uṣah	उषः	Dawn
Adhunā	अधुना	Now

## 2. SEASONS

ऋतवः

Vasantah	वसन्तः	Spring
Griṁmah	ग्रीष्मः	Summer
Varṣah	वर्षाः	Rainy-season
Sarat	शरत्	Autumn
Hemantah	हेमन्तः	Winter
Sisirah	सिंशिरः	The Cold Season

## 3. MONTHS

मासाः

Chaitrah	चैत्रः	March/April
Vaiśākhah	वैशाखः	April/May
Jyeṣṭhah	ज्येष्ठः	May/June
Āṣāḍhah	आषाढः	June/July
Śrāvaṇah	श्रावणः	July/August
Bhādrapadah	भाद्रपदः	Aug./Sept.
Āśvinah	आश्विनः	Sept./Octo.
Kārtikah	कार्तिकः	Octo./Nov.
Mārgasīrṣah	मार्गशीर्षः	Nov./Dec.
Paushah	पौषः	Dec./Jan.
Māghan	माघः	Jan./Feb.
Phālgūnah	फाल्गुनः	Feb./March

## 4. WEEK-DAYS

वासराः

Bhānuvāsarah	भानुवासरः	Sunday
Induvāsarah	इन्दुवासरः	Monday
Bhaumavāsarah	भौमवासरः	Tuesday
Saumyavāsarah	सौम्यवासरः	Wednesday
Guruvāsarah	गुरुवासरः	Thursday
Sukravāsarah	सुक्रवासरः	Friday
Sanivāsarah	शनिवासरः	Saturday
Saptāhāḥ	सप्ताहः	A week

## 5. DIRECTIONS

दिशः

Pūrvā, Prāchi	पूर्वा, प्राची	East
Dakṣhiṇā, Avāchi	दक्षिणा, अवाची	South
Paśchimā, pratīchi	पश्चिमा, प्रतीची	West
Uttarā, udīchi	उत्तरा, उदीची	North
Aisāni	ऐशानी	North-east
Āgneyī	आग्नेयी	South-east
Nairṛtā	नैऋता	South west
Vāyavyā	वायव्या	North-west

Note : All the words denoting directions are in Feminine Gender.

## 6. PLANETS

## नवग्रहः

Suryah	सूर्यः	Sun
Candrah	चन्द्रः	Moon
Kujah	कुजः	Mars
Budhah	बुधः	Mercury
Guruh	गुरुः	Jupiter
Sukrah	शुकः	Venus
Sanih	शनिः	Saturn
Rāhuh	राहुः	(Ascending node) Rahu
Ketuh	केतुः	(Descending node) Kethu

## 7. COLOURS

## वर्णाः

Suklah	शुकः	White
Nīlah	नीलः	Black
Pitah	पीतः	Yellow
Raktah	रक्तः	Red
Haritah	हरितः	Green
Kapiśah	कपिशः	Brown
Dhūsarah	धूसरः	Dusky white
Soṇah	शोणः	Crimson
Aruṇah	अरुणः	Reddish brown
Pāṭalah	पाटलः	Pale red
Karburah	कर्बुरः	Grey

## 8. TASTES

## रसाः

Madhurah	मधुरः	Sweet
Āmlah	आम्लः	Sourness
Lavaṇah	लवणः	Saltish
Kaṭuh	कटुः	Pungent
Kaṣāyah	कषायः	Astringent
Tiktah	तिक्तः	Bitterness

## 9. RELATIVES

## बान्धवाः

Mātā	माता	Mother
Pitā	पिता	Father
Mātāmahaḥ	मातामहः	Maternal grand-father
Mātāmahi	मातामही	Maternal grand-mother
Pitāmahaḥ	पितामहः	Paternal grand-father
Pitāmahi	पितामही	Paternal grand-mother
Patih	पति:	Husband
Patni	पत्नी	Wife
Putrah	पुत्रः	Son
Putri	पुत्री	Daughter
Śisuh	शिशुः	Child
Jyeṣṭhabhrātā	ज्येष्ठभ्राता	Elder brother
Jyeṣṭhabhagini	ज्येष्ठभगिनी	Elder sister
Kaniṣṭhabhrātā	कनिष्ठभ्राता	Younger brother
Kaniṣṭhabhagini	कनिष्ठभगिनी	Younger sister

Mātulah	मातुलः	Maternal uncle
Mātulāni	मातुलानी	The wife of maternal uncle
Pitṛvyah	पितृव्यः	Paternal uncle
Pitṛśvasa	पितृश्वसा	Aunt (Paternal)
Svaśrūh	श्वश्रूः	Mother-in-law
Svasurah	श्वशुरः	Father-in-law
Syālah	श्यालः	Brother-in-law
Nanāndā	ननान्दा	Husband's sister
Devarah	देवरः	Husband's brother
Pautrah	पौत्रः	Son's son
Pautrī	पौत्री	Son's daughter
Dauhitrah	दौहित्रः	Daughter's son
Dauhitri	दौहित्री	Daughter's daughter

## 10. FEELINGS

## मनोभावाः

Ānandah	आनन्दः	Joy
Kopah	कोपः	Anger
Hāsah	हासः	Laughter
Rodanam	रोदनम्	Weeping
Duhkham	दुःखं	Sorrow
Dayā	दया	Pity
Vismayah	विस्मयः	Surprise
Bhayam	भयम्	Fear
Garvah	गर्वः	Pride
Lajjā	लज्जा	Shame

Kshāntih	क्षान्तिः	Forgiveness
Asūyā	असूया	Envy
Prema	प्रेम	Affection, Love
Ikcha	इच्छा	Wish
Kāmah	कामः	Lust, Desire
Chintā	चिन्ता	Anxiety
Utkāntā	उत्कान्ता	Longing
Utsāhah	उत्साहः	Inclination

## 11. ANIMALS

## मृगाः

Simhah	सिंहः	Lion
Vyāghrah	व्याघ्रः	Tiger
Varāhah	वराहः	Pig
Vānarah	वानरः	Monkey
Bhallukah	भल्लुकः	Bear
Mahiṣah	महिषः	Buffalo
Sṛgalah	शृगालः	Jackal
Biḍālah	बिडालः	Cat
Vṛkah	वृकः	Wolf
Hariṇah	हरिणः	Deer
Sasah	शशः	Rabbit
Gajah	गजः	Elephant
Asvah	अश्वः	Horse
Vṛṣabhadhah	वृषभः	Bull
Sārameyah	सारमेयः	Dog

Dhenuh	धेनुः	Cow
Uṣṭrah	उष्ट्रः	Camel
Gardabhabhah	गर्दभः	Donkey
Ajah	अजः	Goat
Vatsah	वत्सः	Calf

## 12. BIRDS

## खण्डः

Kokilah, Pikah	कोकिलः पिकः	Cuckoo
Kapotah	कपोतः	Dove
Ulukah	उलूकः	Owl
Kukkuṭah	कुक्कुटः	Cock-Hen
Chaṭakah	चटकः	Sparrow
Kākah	काकः	Crow
Gṛdhrah	गृध्रः	Vulture
Sukah	शुकः	Parrot
Bakah	बकः	Stork
Garuḍah	गरुडः	The King of Birds
Mayūrah	मयूरः	Peacock
Vartakah	वर्तकः	Quail
Hamsah	हंसः	Swan
Madhupah	मधुपः	Bee

## 13. PARTS OF THE BODY

## शरीरस्य भागाः

शरीरं	Body
शिरः	Head
वदनं	Mouth, Face
कण्ठः	Neck
करः	Hand
भुजः	Shoulder
वक्षः	Chest
उदरं	Belly
नाभिः	Navel
ऊरुः	Thigh
जानुः	Knee
पादः	Foot
नेत्रम्	Eye
कर्णः	Ear
नासिका	Nose
मुखं	Mouth
जिह्वा	Tongue
दन्तः	Tooth
अङ्गुली	Finger
नखः	Nail
केशः	Hair

## 14. ORNAMENTS

## भूषणानि

Bhūṣaṇam	भूषणम्	Ornament
Kirīṭam	किरीटम्	Crown
Cūḍāmaṇi	चूडामणिः	A crest jewel
Karṇikā	कर्णिका	Ear-ring.
Kuṇḍalam	कुण्डलम्	Pendant Ear-ring
Hārah	हारः	Chain or Necklace
Ekāvālīḥ	एकावळिः	A single string of pearls
Mekhalā	मेखला	Girdle
Kaṅkaṇam	कङ्कणम्	Bangle
Aṅgadah	अङ्गदः	An armlet
Nūpuram	नूपुरम्	Anklet

## 15. DRESSES AND TOILETS

## वसनानि, प्रसाधनानि च

Vastram	वस्त्रम्	Cloth
Kṣaumam	क्षौमम्	Silk
Karpaṭah	कर्पटः	A piece of cloth
Kambalah	कम्बलः	A blanket
Āhatam	आहतम्	Washed
Anāhatam	अनाहतम्	Unbleached
Darpaṇah	दर्पणः	Mirror
Prasādhani	प्रसाधनी	comb
Vyajananam	व्यजनम्	Fan
Kañcukah	कञ्चुकः	Shirt

## 16. DISABLED PERSONS

## विकलाङ्गाः

Andhah	अन्धः	A blind
Badhirah	बधिरः	A deaf
Vigrah	विग्रः	{
Vinasah	विनसः	Noseless
Kubjah	कुञ्जः	Hump-backed
Paṅguh	पङ्गुः	A lame man
Kharvah	खर्वः	Mutilated
Mukah	मूळः	Dumb

## 17. PROFESSIONAL MEN

## कर्मकराः

Takṣakah	तक्षकः	Carpenter
Rajakah	रजकः	Dhoby
Nāpitah	नापितः	Barber
Svarṇakārah	स्वर्णकारः	Goldsmith
Lohakārah	लोहकारः	Blacksmith
Tantuvāyah	तन्तुवायः	Weaver
Saucikah	सौचिकः	Tailor
Kulālah	कुलालः	Potter
Mālakārah	मालाकारः	Garland maker
Citrakārah	चित्रकारः	Artist
Carmakārah	चर्मकारः	Shoe-maker
Vyādhah	व्याधः	Hunter
Naṭah	नटः	Actor

Vaitanikah	वैतनिकः	Servant
Vārtāvahāḥ	वार्तावहः	Messenger
Corah	चोरः	Thief
Kiñkarah	किञ्चरः } Sevakah	Attendant सेवकः }

## 18. FOOD GRAINS

## धान्यानि

Tandulam	तंडुलम्	Rice
Godhūmah	गोधूमः	Wheat
Āḍhakah	आढकः	Red-gram
Caṇakah	चणकः	Bengal-gram
Mudgah	मुद्रः	Green-gram
Rājamāśah	राजमाषः	Bean
Kulutthah	कुलुत्थः	Horse-gram
Tilam	तिलम्	Gingly-seed
Māśah	माषः	Black-gram

Note: The above nine items are called with a Common name ' Navadhānyam ' ( नवधान्यम् )

## 19. FRUITS

## फलानि

Āmram	आम्रं	Mango fruit
Panasam	पनसं	Jack fruit
Nārikelam	नारिकेलं	Cocoanut
Drākṣa	श्राक्षा	Grape

Jumbīram	जम्बीरं	Lemon fruit
Kupitham	कपित्थं	The wood apple
Kadalī	कदली	Plantain fruit
Jambūḥ	जम्बूः	Rose apple
Āmalakam	आमलकम्	Emblica myrobalan
Badaram	बदरं	Jujube fruit

## 20. METALS &amp; MINERALS

## लोहानि खनिजानि च

Suvarṇam	सुवर्णं	Gold
Rajatam	रजतं	Silver
Pittalam	पित्तलं	Brass
Tamram	ताम्रं	Copper
Ayah	अयः	Iron
Sisam	सीसं	Lead
Kāmsyam	कांस्यं	Bell metal
Trapu	त्रपु	Tin
Paradah	पारदः	Quick silver
Abhrakam	अभ्रकं	Mica

सुवर्णं, रजतं, ताम्रं, रीतिः, कांस्यं, तथा त्रपु ।  
सीसं, कालागसं चैव, अष्टौ लोहानि चक्षते ॥

## 21. NUMERALS

संख्या शब्दकाः

<i>Masc.</i>	<i>Fem.</i>	<i>Neu.</i>	
एकः	एका	एकं	१
Ekaḥ	Ekā	Ekam	One
द्वौ	द्वे	द्वे	२
Dvau	Dve	Dve	Two
त्रयः	तिरः	त्रीणि	३
Trayah	Tisrah	Triṇi	Three
चत्वारः	चतस्रः	चत्वारि	४
Catvārah	Catasrah	Catvāri	Four
पञ्च			५
Pañca			Five
षट्			६
Ṣaṭ			Six
सप्त			७
Sapta			Seven
अष्ट, अष्टौ			८
Aṣṭa, Aṣṭau			Eight
नव			९
Nava			Nine
दश			१०
Dasa			Ten

\* Only the numerals from एक to चत्वार have declensions in all genders.

एकादश  
Ekādaśaद्वादश  
Dvādaśaत्रयोदश  
Trayodaśaचतुर्दश  
Caturdaśaपञ्चदश  
Pañcadadaśaषोडश  
Ṣoḍaśaसप्तदश  
Saptadaśaअष्टादश  
Aṣṭādaśaनवदश  
Navadaśaविंशतिः  
Vimśatih (F)त्रिंशत्  
Trimśat (F)चत्वारिंशत्  
Catvārimśat (F)११  
Eleven१२  
Twelve१३  
Thirteen१४  
Fourteen१५  
Fifteen१६  
Sixteen१७  
Seventeen१८  
Eighteen१९  
Nineteen२०  
Twenty३०  
Thirty४०  
Forty

Note : All the numerals from Twenty to Crore are in Singular.

पञ्चाशत्		५०
Pañcāsat (F)	Fifty	
षष्ठिः	६०	
Ṣaṣṭih (F)	Sixty	
सप्ततिः:	७०	
Saptatih (F)	Seventy	
अशीतिः	८०	
Aśītih (F)	Eighty	
नवतिः:	९०	
Navatih (F)	Ninty	
शतम्	१००	
Satam (N)	Hundred	
सहस्रम्	१०००	
Sahasram (N)	Thousand	
लक्षम्	१,००,०००	
Lakṣam (N)	Lakh	
कोटिः	१,०००,०००	
Koṭih (F)	Crore	

## 22. ORDINALS

## संख्येयवाचकाः

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	
Prathamah	Prathama	Prathamam	1st
द्वितीयः	द्वितीया	द्वितीयम्	
Dvitiyah	Dvitiyā	Dvitiyam	2nd

Masc.	Fem.	Neu.	
तृतीयः	तृतीया	तृतीयम्	
Tṛtīyah	Tṛtīyā	Tṛtīyam	3rd
चतुर्थः	चतुर्थी	चतुर्थम्	
Caturthah	Caturthī	Caturtham	4th
पञ्चमः	पञ्चमी	पञ्चमम्	
Pañcamah	Pañcamī	Pañcamam	5th
षष्ठिः	षष्ठी	षष्ठम्	
Ṣaṣṭhah	Ṣaṣṭhī	Ṣaṣtham	6th
सप्तमः	सप्तमी	सप्तमम्	
Saptamah	Saptamī	Saptamam	7th
अष्टमः	अष्टमी	अष्टमम्	
Aṣṭamah	Aṣṭamī	Aṣṭamam	8th
नवमः	नवमी	नवमम्	
Navamah	Navamī	Navamam	9th
दशमः	दशमी	दशमम्	
Daśamah	Daśamī	Daśamam	10th
एकादशः	एकादशी	एकादशम्	
Ekādaśah	Ekādaśī	Ekādaśam	11th
द्वादशः	द्वादशी	द्वादशम्	
Dvādaśah	Dvādaśī	Dvādaśam	12th
त्रयोदशः	त्रयोदशी	त्रयोदशम्	
Trayodaśah	Trayodaśī	Trayodasam	13th
चतुर्दशः	चतुर्दशी	चतुर्दशम्	
Caturdaśah	Caturdaśī	Caturdaśam	14th
पञ्चदशः	पञ्चदशी	पञ्चदशम्	
Pañcadasha	Pañcadasi	Pañcadasam	15th

<i>Masc.</i>	<i>Fem.</i>	<i>Neu.</i>	
षोडशः	षोडशी	षोडशम्	
Ṣoḍāśah	Ṣoḍāśī	Ṣoḍāśam	16th
सप्तदशः	सप्तदशी	सप्तदशम्	
Saptadaśah	Saptadaśī	Saptadaśam	17th
अष्टादशः	अष्टादशी	अष्टादशम्	
Aṣṭādaśah	Aṣṭādaśī	Aṣṭādaśam	18th
नवदशः	नवदशी	नवदशम्	
Navadaśah	Navadaśī	Navadaśam	19th
विंशः	विंशी	विंशम्	
Vimsah	Vimśī	Vimśam	20th
त्रिंशः	त्रिंशी	त्रिंशम्	
Trimśah	Trimśī	Trimśam	30th
चत्वारिंशः	चत्वारिंशी	चत्वारिंशम्	
Catvārimśah	Catvārimśī	Catvārimśam	40th
पञ्चाशः	पञ्चाशी	पञ्चाशम्	
Pañcasah	Pañcāśī	Pañcāśam	50th
षट्ठितमः	षट्ठितमी	षट्ठितम्	
Saṣṭhitamah	Saṣṭhitami	Saṣṭhitamam	60th
सप्ततितमः	सप्ततितमी	सप्ततितम्	
Saptatitamah	Saptatitami	Saptatitamam	70th
अशीतितमः	अशीतितमी	अशीतितम्	
Asītitamah	Asītitami	Asītitamam	80th
नवतितमः	नवतितमी	नवतितम्	
Navatitamah	Navatitami	Navatitamam	90th
शततमः	शततमी	शततम्	
Satatamah	Satatami	Satatamam	100th

## (Numarals with Fractions)

Pādam	पादम्	Quarter
Ardham	अर्धम्	Half
Pādonam	पादोनम्	Three fourth
Sapādaikam	सपादैकम्	One and one fourth
Sārdhaikam	सार्द्धैकम्	One and half
Pādonadvayam	पादोनद्वयम्	One and one third
Sapādadvayam	सपादद्वयम्	Two and one quarter
Sārdhadvayam	सार्द्धद्वयम्	Two and half
Pādonatrayam	पादोनत्रयम्	Two and three forth

Note :—The forms of other figures with fractions are to be formed in the same line as shown above.

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## GLOSSARY

Able	समर्थः:
Acceptance	अङ्गीकारः:
Accidently	यदृच्छा
Actually	यथार्थमेव
Adventure	साहस्र्
Adversity	विपत्
Advice	उपदेशः:
Adjudge	निर्णयः:
Afterwards	अनन्तरम्
Afraid	भीतः
Again	पुनः:
Agitated	पर्याकुलः:
Alas	हन्त
Alive	सजीवः:
Alone	एकाकी
Always	सदा
Ambition	मनोरथः:
Animal	मृगः:
Another	अपरः:
Ant	पिंडिलिका
Approached	प्रत्यासन्नः:
Army	सेना
Around	परितः:
Arrow	शरः:

samarthah
aṅgikāraḥ
yadṛcchayā
yathārthameva
sāhasam
vipat
upadesah
nirṇayah
anantaram
bhitah
punah
paryākulah
hanta
sajīvah
ekākī
sadā
manorathah
mrgah
aparah
pipilikā
pratyāsannah
senā
paritah
śarah

As if	इव
Ashamed	लज्जितः
Assembled	संमिलितः
Astonished	विस्मितः
Attempt	यत्रः
At once	सहसा
At the same time	युगपद्
Axe	कुठारः
Ball	कन्दुकः
Bangle	कङ्कणं
Bank	तीरम्
Banyan tree	बटवृक्षः
Bear	भल्लूकः
Beating	ताडनम्
Beauty	सौन्दर्यम्
Before	पुरः
Beggar	मिशुकः
Beginning	आरम्भः
Behaviour	चेष्टितम्
Belief	विश्वासः
Belly	उदरं
Beloved	प्रियतमः
Benefit	हितम्
Better	उत्कृष्टः
Big	महत्
Bird	पक्षी

iva  
 lajjitah  
 sammilitah  
 vismitah  
 yatnah  
 sahasā  
 yugapad  
 kuṭhārah  
 kandukah  
 kañkaṇam  
 tīram  
 vaṭavṛkṣah  
 bhallukah  
 tāḍanan  
 saundaryam  
 purah  
 bhikṣukah  
 ārbhabh  
 çeşitam  
 viśvāsah  
 udaram  
 priyatamah  
 hitam  
 utkṛṣṭah  
 mahat  
 pakṣi

Bitterly	अतिकरुणम्
Blind	अनधः:
Body	शरीरम्
Boon	वरः
Bow	चापः
Branch	शाखा
Bridge	सेतुः
Bush	गुल्मः
By chance	दैवात्
Cage	पञ्चरः
Calamity	अनिष्टम्
Calmly	शान्तं
Capital	राजधानी
Cause	कारणम्
Ceaselessly	अविरतम्
Chariot	रथः
Children	अपत्यानि
Cold	शीतम्
Comfortably	सुखेन
Companion	सहचरः
Command	आदेशः
Common sense	विवेकः
Completed	पूर्णः
Cunning	वृद्धकः
Confidence	विश्वासः
Contended	सन्तुष्टः

atikaruṇam
andhah
śarīram
varah
cāpah
śākhā
setuh
gulmah
daivat
panjarah
aniṣṭam
śāntam
rajadhāni
kāraṇam
aviratam
rathah
apatyāni
śītam
sukhena
sahacarah
ādeśah
vivekah
pūrṇah
vañchakah
viśvāsaḥ
santuṣṭah

Contest	संघर्षः
Corn	धान्यम्
Couple	दम्पती
Cottage	कुटीर
Creeper	लता
Crime	अपराधः
Crocodile	मकरः
Dance	नृत्यम्
Danger	कृच्छ्रम्, आपद्
Darkness	अन्धकारः
Day and Night	अहर्निशम्
Deep	अगाधः
Den	गुहा
Dense	निबिडः
Deserving	पात्रं
Desire	इच्छा
Development	विकासः
Devotee	भक्तः
Dirty	मलिनम्
Discontent	असन्तोषः, लोभः
Discovered	दृष्टवान्
Dispute	कलहः, विवादः
Distant	दूरस्थः
Distressed	खिञ्चः
Dreadful	दारुणः
Dream	स्वप्नः

saṅgharṣah  
dhānyam  
dampati  
kutiram  
lathā  
aparādhah  
makarah  
nartanam  
kṛcchram, āpad  
andhakārah  
aharniśam  
agādhah  
guhā  
nibiḍah  
pātram  
Icchā  
vikāsaḥ  
bhaktah  
malinam  
asantosah, lobhah  
drṣṭavān  
kalahah, vivādah  
dūrasthah  
khinnah  
dāruṇah  
svapnah

Dried up	शुष्कः
Drink	पानम्
Drop	बिन्दुः
Dutiful	धार्मिकः,
Ear	कर्णः
Easy	सुखम्
Effort	प्रयत्नः
Egale	गृध्रः
Elder	ज्यायान्
Energy	उत्साहः
Enjoyment	भोगः
Enmity	वैरम्
Enough	पर्याप्तिं, अलम्
Equal	तुल्यः
Especially	विशेषेण
Everyday	प्रतिदिनम्
Everywhere	सर्वत्र
Expert	कुशलः
Faithfully	भक्त्या
Fallen	पतितः
Falsehood	असत्यम्
Famine	दुर्भिक्षम्
Family	कुलं, वंशः
Far	दूरम्
Farmer	कृषीवलः
Fate	विधिः
Fatigued	श्रान्तः

śuṣkah	Fault	दोषः	doṣah
pānam	Favour	प्रसादः	prasādah
binduh	Feeding	परिपोषणम्	paripoṣaṇam
dhārmikah	Field	क्षेत्रं	kṣetram
karṇah	Fierce	भयङ्करः	bhayaṅkarah
sukham	Fight	युद्धम्	yuddham
prayatnah	Firmly	दृढ़म्	dṛḍham
grīdhrāḥ	Flesh	मांसः	māṃsaḥ
jyāyān	Flow	प्रवाहः	pravāhah
utsāhah	Fly	मक्षिका	makṣikā
bhogah	Forgiveness	क्षमा	kṣamā
vairam	Fortune	भागवेयम्	bhāgadheyam
paryāptam. alam	Freedom	स्वातन्त्र्यम्	svatāntryam
tulyah	Frightened	भीतः	bhītah
viśeṣena	Friend	मित्रम्	mitram
pratidinam	Frog	भेकः	bhekah
sarvatra	Fruitless	निष्फलम्	niṣphalam
kuśalah	Fowler	व्याधः	vayādhah
bhakt्या	Garden	उपवनं	upavanam
patitah	Garland	माला	mālā
asatyam	Generally	प्रायः	prāyah
durbhikṣam	Giver	दाता	dātā
kulam, vamśah	Goat	अजः	ajah
dūram	Grace	अनुप्रहः	anuprahah
kṛṣīvalah	Gradually	क्रमेण	krameṇa
vidhiḥ	Greed	लोभः	lobhah
srāntah			

Greedy	लेभी	lobhi
Group	गणः	gaṇah
Guardian	पालकः	pālakah
Guest	अतिथिः	atithih
Handsome	दर्शनीयः	darśanīyah
Hare	शशः	sāsah
Harm	अहिंतं	ahitam
Heap	राशिः	rāśih
Heavy	गुरुः	guruh
Help	साहाय्यम्	sāhāyyam
Helpless	अगतिकः	agatikah
Hen	कुञ्जुटी	kukkuti
Hence	अतः	atah
Hindrance	विघ्नः	vighnah
Holy	पुण्यः	puṇya
Holding	अवलम्बनम्	avalambanam
Hope	आशा	āśā
Horn	श्वरम्	śrīṇgam
Huge	महान्, महत्	mahān, mahat
Human being	मानवः	mānavah
Hungry	बुभुक्षितः	bubhukṣitah
If (conj.)	यदि	yadi
Ignorance	अज्ञानम्	ajñānam
Island	द्वीपः	dvīpah
Immersed	निमग्नः	nimagnah
Inanimate	जडः	jaḍah

Indignate	कुद्दः	kruddhah
Ingratitude	कृतप्रता	kṛtaghnatā
Infront	पुरतः	purataḥ
Innocent	निरपराधी	niraparādhī
In the course of time	कालक्रमेण	kālakrameṇa
Into two	द्विधा	dvidhā
Invitation	आमन्त्रणम्	āmantraṇam
Jackal	शृगालः	śṛgālah
Jar	घटः	ghaṭah
Joined	युक्तः	yuktah
Joy	आनन्दः	ānandah
Jealousy	अक्षमा	akṣamā
Kind	प्रीतिसान्	prītiman
Knife	चुरिका	churikā
Labour	परिश्रमः	pariśramah
Lake	कासारः	kāsārah
Lamb	अजशावकः	ajaśavakah
Lazy	अलसः	alasah
Leaf	पर्णः	parṇah
Long	दीर्घम्	dirgham
Lord	धनिकः	dhanikah
Large	विशालः	viśalah
Late	विलम्ब्य	vilambya
Loss	प्रणादाः	prapaṇādah
Loud	उच्चैः	uccaiḥ
Loving	अनुरक्तः	anuraktah

Machine	यन्त्रः	yantrah
Maid	दासी	dāsi
Manner	रीतिः	rītiḥ
Many	बहु	bahu
Market	विशेषः	vipaṣīḥ
Master	स्वामी	svāmī
Mercy	दया, कृपा	dayā, kṛpā
Merrily	सानन्दं	sānandam
Message	सन्देशः	sandesāḥ
Messenger	दूतः	dūtah
Mistake	दोषः	doṣah
Modesty	विनयः	vinayah
Motionless	निश्चेष्टं	niśceṣṭam
Mountain	पर्वतः	parvataḥ
Natural	प्रकृतिसिद्धं	prakṛtisiddham
Neck	ग्रीवा	grīvā
Nectar	अमृतम्	amṛtam
Neighbouring	सन्धित	sannihita
Nest	नीडः	niḍah
Next day	अन्येयुः	anyedyuh
News	वार्ता	vārtā
Night	रात्रिः	rātrih
Noon	मध्याह्नः	madhyāhnah
Numberless	असंख्येयः	asaṅkhyeyah
Oblation	बलिः	balih
Offence	अपराधः	aparādhah

Offering	उपहारः	upahārah
Often	असङ्कृत्	asakṛt
Oldman	वृद्धः	vṛddhah
Only	एव, अथवा	eva, athavā
Overcome	व्याकुलः	vyākulah
Own	स्वयम्	svayam
Pain	वेदना	vedanā
Parents	पितरौ	pitaraū
Parrot	शुकः	śukah
Purposely	बुद्धिपूर्वं	buddhipūrvam
Peace	शान्तिः	śāntih
Peak	शिखरं	śikharam
People	जनः	janah
Perished	नष्टः	naṣṭah
Permission	अनुज्ञा, अनुमतिः	anujñā, anumatih
Petition	विज्ञापनं	vijñāpanam
Pick up	आदाय	ādāya
Pilgrimage	तीर्थयात्रा	tīrthayātrā
Pious	धर्मशीलः	dharmaśīlah
Pit	गर्तः	gartah
Plan	उपायः	upāyah
Plenty	अधिकं	adhibikam
Plunged	निमग्नः	nimagnah
Pool	पल्लवम्	palvalam
Poor	दरिद्रः	daridrah
Powerless	असमर्थः	asamarthah

Present	उपहारः	upahārah
Preservation	संग्रहणम्	sangrahaṇam
Pretext	व्याजः	vyājah
Price	मूल्यम्	mūlyam
Pride	गर्वः	garvah
Priest	पूजकः	pūjakah
Principal	प्रधानः	pradhānah
Prisoner	बन्दी	bandī
Prize	जय फलम्	jayaphalam
Probable	सम्भावनीयम्	sambhāvanīyam
Promise	प्रतिज्ञा	pratijñā
Proper	उचितं	ucitam
Properly	यथोचितं	yathocitam
Property	स्वं, अर्थः	svam, arthah
Prosperity	अम्बुदयः	abhyudayah
Protected	रक्षितः	rakṣitah
Proudly	सगर्वं	sagarvam
Punishment	दण्डः	daṇḍah
Purity	विशुद्धिः	viśuddhih
Quarrelsome	कलहप्रियः	kalhapriyah
Queen	राज्ञी	rajñī
Question	प्रश्नः	praśnah
Quickly	वेगेन, सत्वरम्	vegena, satvaram
Race	वेगः	vamśah
Rage	क्रोधः	krodhah
Ready	सज्जः	sajjah

Receive (to)	स्वीकर्तुं	svīkartum
Recklessly	प्रमादात्	pramādat
Refuge	शरणम्	śaraṇam
Release	विमोचनम्	vimocanam
Relieved	विमुक्तः	vimuktah
Remedy	उपायः	upāyah
Repeatedly	पुनः पुनः	punah punah
Repentence	पश्चात्तापः	paścattāpah
Reply	प्रतिवचनं	prativacanam
Results	परिणामः	pariṇāmah
Respectedly	सविनयम्	savinayam
Returned	निश्चितः	nivṛtitah
Reverence	भक्तिः	bhaktih
Reward	पारितोषकम्	pāritoṣikam
Richman	धनिकः	dhanikah
Right	अधिकारः	adhibārah
Ring	अङ्गुलीयम्	aṅguliyam
River	सरित्, नदी	sarit, nadī
Road	मार्गः	mārgah
Rogue	धूर्तः	dhūrtah
Rope	रज्जुः	rajjuh
Rude	धृष्टः	dhṛṣṭah
Sacrifice	यागः	yāgah
Sad	दुःखितः	duḥkhitah
Sailor	नाविकः	nāvikah
School	पाठशाला	pāṭhasālā
Science	साज्जम्	sājjam
Scolding	निन्दा	nindā

Service	सेवा, उपकारः
Searching	अन्वेषणम्
Seed	बीजम्
Severe	तीव्र
Servant	भूत्वः
Shade	छाया
Shady	छायावृतः
Shame	लजा
Shepherd	मेषपालः
Shore	तीरम्
Short	लघु
Sickness	व्याधिः
Sight	दर्शनम्
Silence	मौनम्
Sin	पापं
Sir	आर्य, भद्र
Slowly	मन्दं
Small	अन्तं, स्वल्पं
Smile	स्मितम्
Space	अवकाशः
Speaker	वक्ता
Speed	वेगः
Speedily	सत्त्वरम्
Sprout	पल्वः
Stalk	बृन्तः
Started	निर्गतः
Stick	दण्डः
Stream	नदी, निर्जरः

sevā, upakārah
anveṣaṇam
bijam
tīvra
bhṛtyah
chāyā
chāyāvṛtah
lajja
meṣapālah
tīram
laghu
vyādhiḥ
darśanam
maunam
pāpam
ārya, bhadra
mandam
alpam, svalpam
smitam
avakāśah
vaktā
vegah
satvaram
pallavah
vṛntah
nirgataḥ
danḍah
nadi, nirjharaḥ

Stork	बकः	bakah
Stone	शिलाखण्डः	śilākhaṇḍah
Stroke	प्रहारः	prahārah
Suddenly	सहस्रा	sahasā
Sunlight	आतपः	ātapah
Supreme	परमः	paramah
Summer	ग्रीष्मः	grīṣmah
Sweetly	मधुरं, स्वादु	madhuram, svādu
Tail	पुच्छं, लाङ्गूलम्	puccham, langūlam
Tall	उच्चः, उच्चतः	uccah, unnatah
Taught	शिक्षितः	śikṣitah
Tear	अश्रु	aśru
Theft	चौर्यम्	cauryam
Thence	ततः	tatah
There	तत्र	tatra
Thirsty	तृष्णितः	trṣṇitah
Thief	चोरः	corah
Through	मार्गेण	mārgēṇa
Thus	इति, एवम्	iti, evam
Transgress	लङ्घनम्	langhanam
Today	अद्य	adya
Tomorrow	श्वः	śvah
Top	शिखरम्	śikharam
Tortoise	कूर्मः	kūrmah
Traveller	पान्थः	pānṭhah
Trembling	कम्पमानः	kampamānah
Treasure	निधिः, क्षेत्रः	nidhiḥ, kośah
Trouble	पीडा, आयासः	pīḍā, ayāsaḥ

Turn	वारः, क्रमः
Union	मेलनम्
Unite	ऐक्यम्
Universe	विश्वम्
Valour	शौर्यम्, वीर्यम्
Valuable	महामूल्यम्
Various	विविधः
Verity	किल
Very	अतीव
Victim	प्रधृष्टः
Virtue	धर्मः
Visible	दृश्यम्
Voice	स्वरः
Wandering	पर्यटनम्
Weapon	शस्त्रम्
Weight	भारः
Well	कूपः
Whole	अखिलम्
Wicked	दुष्टः, खलः
Window	वातायनम्
Winter	हैमन्तः
Wish	इच्छा
Wood	वनम्, काष्ठम्
Wood Cutter	काष्ठच्छेत्ता
Wolf	बृकः
Wornout	जीर्णः
Wretch	जाल्यः
Yesterday	त्यः
Younger	कनीयान्
Youth	यौवनम्
Zeal	उत्साहः

vārah, kramah
melanam
aikyam
viśvam
śauryam, vīryam
mahāmūlyam
vividhah
kila
ativ
pradhṛṣyah
dharmah
dṛśyam
svarah
paryātanam
śāstram
bhārah
kūpah
akhilam
duṣṭah, khalah
vātāyanam
hemantah
icchā
vanam, kaṣṭham
kaṣṭhacchettā
vṛkah
jīrṇah
jālmah
hyah
kaniyan
yauvanam
utsāhah

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